THE Booke of Common prayer, and administration of the Sacraments, and other Rites and Ceremonies in the Church of England.

Imprinted at London, by Christopher Barker, Printer to the Queenes most excellent maiestie.

Cum priuilegio Regiæ Maiestatis.

Anno Dom. 1586.

Warning Prayer is to be offered [illegible] at the Offring [illegible]

The Contents of

this Booke.

i An Act for the vniformitie of cõmon prayer.
ii A Preface.
iii Of Ceremonies, why some bee abolished, and some reteyned.
iiii The order how the Psalter is appointed to be read.
v The Table for the order of the Psalmes to be said at Morning & Euening prayer.
vi The order howe the rest of holy Scripture is appointed to be read.
vii Proper Psalmes & Lessons at Morning and Euening prayer, for Sundayes, & certaine Feastes and dayes.
viii An Almanacke.
ix The Table and Kalender for Psalmes and Lessons, with necessarie rules appertaining to the same.
x The order for Morning prayer and Euening prayer throughout the yeere.
xi The Letanie.
xii The Collectes, Epistles, and Gospels, to be vsed at the ministration of the holy Communion, throughout the yeere.
xiii The order of the ministration of the holy Communion.
xiiii Baptisme, both publique and priuate.
xv Confirmation, where also is a Catechisme for children.
xvi Matrimonie.
xvii Visitation of the sicke.
xviii The Communion of the sicke.
xix Buriall.
xx The thankes giuing of women after childe byrth.
xxi A Commination against sinners, with certaine prayers to bee vsed diuers times in the yeere.

The whole life of a Christian is nothinge elſe but a continuall warfare of his warfaring in his pilgrimage spirituall warfare

He that doth not beleiue in (God) who doth not reuoke vnto (God) alone the assurance, or assurance of his whole felicity; How who can by faith reuoke vnto (God) the confydence of his happines, wch is not by the same faith assured of his mercie.

Christ is an Aduocate wth the Father, & pleade no bodd cause, nor was ever cast in any suite he pleaded

If we but well feele these two rumbles of the hymn that sounds depth [illegible] the victory of death

An Acte for the vniformitie of Common prayer, and seruice in the Church, and administration of the Sacraments.

WHere at the death of our late soueraigne Lorde king Edwarde the sixt, there remained one vniforme order of common seruice and prayer, and of the administration of Sacraments, Rites, and Ceremonies in the Church of England, which was set foorth in one booke, entituled, The booke of common prayer, and administration of Sacraments, and other Rites and ceremonies in the Church of England, authorised by act of Parliament, holden in the fifth and sixth yeeres of our said late soueraigne Lord king Edward the sixth, entituled, An acte for the vniformitie of common prayer, and administration of the Sacraments: the which was repealed and taken away by acte of Parliament, in the first yeere of the reigne of our late Soueraigne Lady Queene Marie, to the great decay of the due honour of God, and discomfort to the professours of the trueth of Christes religion.

Bee it therefore enacted by the authoritie of this present parliament, that the saide estatute of repeale, and euery thing therein contained, onely concerning the saide booke, and the seruice, administration of Sacraments, Rites, and Ceremonies, contained or appoynted in, or by the sayd booke, shalbe voyde and of none effect, from and after the feast of the Natiuitie of Saint John Baptist next comming. And that the sayde booke, with the order of seruice, & of the administration of Sacraments, Rites, and Ceremonies, with the alteration & additions therein added, and appoynted by this estatute, shall stand, and be from and after the said feast of the Natiuitie of Saint John Baptist, in full force and effect, according to the tenour and effect of this estatute: any thing in the foresaide statute of repeale to the contrary, notwithstanding.

And further be it enacted by the Queenes highnesse, with the assent of the Lordes and commons in this present Parliament assembled, and by the authoritie of the same, that all and singuler ministers, in any Cathedrall or parish Church, or other place, within this Realme of Englande, Wales, and the marches of the same, or other the Queenes dominions, shall from and after the feast of the Natiuitie of Saint John Baptist next comming, be bounden to say and vse the Mattens, Euensong, celebration of the Lordes Supper, and administration of eche of the Sacraments, and all their Common and open prayer, in such order & fourme

S. Bernard: That he may altogether be fixed in thy hart; Sc. Ephe. 3. 17 that Christ may dwell in yo hart by
who altogether was fastned to the crosse for thee.

Rom. 6. 23 Though the Reward of Synne be death yet the gift of God is eternall life
through Iesus Christ o Lord.

2. 7 To them who by Patient Continuance in well doing seek
liffe eternall life, hebr. 3. 14 for we are made

as is mentioned in the said booke, so authorized by Parliament in the said fifth and sixth yeere of the raigne of King Edward the sixth, with one alteration or addition of certeine Lessons to bee vsed on euery Sunday in the yeere, and the fourme of the Letanie altered and corrected, and two sentences onely added in the deliuerie of the Sacrament to the communicantes, and none other, or otherwise. And that if any maner of Parson, Vicar, or other whatsoeuer minister, that ought or shoulde sing or say Common prayer mentioned in the sayde booke, or minister the Sacraments, from and after the feast of the Natiuitie of Saint John Baptist next comming, refuse to vse the sayd Common prayers, or to minister the Sacraments in such Cathedrall or Parish Church, or other places, as he shoulde vse to minister the same, in such order and fourme as they be mentioned and set foorth in the sayde booke, or shall wilfully or obstinately (standing in the same) vse any other Rite, Ceremonie, Order, Fourme, or maner of celebrating of the Lordes Supper openly or priuily, or Mattens, Euensong, administration of the Sacramentes, or other open prayers, then is mentioned and set foorth in the sayde booke (Open prayer in and throughout this Acte, is meant that prayer which is for other to come vnto or heare, either in common Churches, or priuate Chappels, or Oratories, commonly called the seruice of the Church) or shal preach, declare, or speake any thing in the derogation, or deprauing of the sayde booke, or any thing therein conteyned, or of any part thereof, and shall bee thereof lawfully conuicted, according to the lawes of this Realme, by verdict of twelue men, or by his owne confession, or by the notorious euidence of the facte: shall lose and forfaite to the Queenes highnesse, her heires and successours, for his first offence, the profite of all his spirituall benefices or promotions, comming or arising in one whole yeere next after his conuiction: And also that the person so conuicted, shall for the same offence suffer imprisonment by the space of sixe moneths, without bayle or mainprise. And if any such person, once conuict of any offence concerning the premises, shall after his first conuiction eftsones offende, and be thereof in forme aforesaid lawfully conuict: that then the same person shall for his second offence suffer imprisonment by the space of one whole yeere, and also shall therefore be depriued ipso facto of all his spirituall promotions. And that it shall bee lawfull to all patrons or donors of all and singuler the same spirituall promotions, or of any of them, to present or collate to the same, as though the person or persons so offending were dead. And that if any such person or persons, after hee shall bee twise conuicted in fourme aforesayde, shall offend against any of the premisses the thirde time, and shalbe thereof in fourme aforesayd lawfully conuicted: that then the person so offending, and conuicted the thirde time, shalbe depriued ipso facto of all his spirituall promotions, and also shall suffer imprisonment during his life.

And if the person that shall offende and bee conuict in fourme aforesayde,

for refusinge the Booke of Common Prayer

Nothinge to be spoken in derogation

ſayde, concerning any of the premiſſes, ſhall not be beneficed, nor haue any ſpirituall promotion: that then the ſame perſon ſo offending and conuict, ſhall for the firſt offence ſuffer impriſonment during one whole yeere next after his ſaide conuiction, without bayle or mayneprize. And if any ſuch perſon not hauing any ſpiritual promotion, after his firſt conuiction, ſhall eftſoones offende in any thing concerning the premiſſes, and ſhall in fourme aforeſaid be thereof lawfully conuicted: that then the ſame perſon ſhall for his ſecond offence ſuffer impriſonment during his life.

And it is ordeyned and enacted by the authoritie aboueſaid, that if any perſon or perſons whatſoeuer, after the ſaide feaſt of the Natiuitie of Saint Iohn Baptiſt next commyng, ſhall in any Enterludes, Playes, Songes, Rymes, or by other open wordes, declare or ſpeake any thing in the derogation, deprauing, or deſpyſing of the ſame booke, or of any thing therein conteyned, or any part thereof, or ſhall by open fact, deede, or by open threatnings, compel, or cauſe, or otherwiſe procure, or mainteine any Parſon, Vicar, or other miniſter, in any Cathedrall or Pariſh Church, or in Chappel, or in any other place, to ſing or ſay any Common and open prayer, or to miniſter any Sacrament, otherwiſe or in any other maner and fourme then is mentioned in the ſaide booke, or that by any of the ſaid meanes, ſhall vnlawfully interrupt or let any Parſon, Vicar, or other miniſter, in any Cathedrall or Pariſh Church, Chappell, or any other place, to ſing or ſay common and open Prayer, or to miniſter the Sacraments, or any of them, in ſuch maner and fourme as is mentioned in the ſaide booke: that then euery ſuch perſon beeing thereof lawfully conuicted in fourme aboueſayde, ſhall forfaite to the Queene our Soueraigne Lady, her heires, and ſucceſſors, for the firſt offence an hundreth markes. And if any perſon or perſons, being once conuict of any ſuch offence, eftſoones offende againſt any of the laſt recited offences, and ſhall in fourme aforeſaid be thereof lawfully conuict: that then the ſame perſon ſo offending and conuict, ſhal for the ſecond offence forfaite to the Queene our Soueraigne Lady, her heires, and ſucceſſours, foure hundred markes. And if any perſon, after he, in fourme aforeſaid, ſhal haue bin twiſe conuict of any offence concerning any of the laſt recited offences, ſhall offend the third time, and be thereof in fourme aboueſaid lawfully conuict: that then euery perſon ſo offending and conuict, ſhall for his third offence, forfaite to our Soueraigne Lady the Queene, all his goods and cattels, and ſhall ſuffer impriſonment during his life. And if any perſon or perſons, that for his firſt offence concerning the premiſſes, ſhall be conuict in fourme aforeſayd, doe not pay the ſumme to be payd by vertue of his conuiction, in ſuch maner and fourme as the ſame ought to be payed, within fiue weekes next after his conuiction: that then euery perſon ſo conuict, and ſo not paying the ſame, ſhall for the ſame firſt offence, in ſtead of the ſayd ſumme, ſuffer impriſonment by the ſpace of fiue moneths, without bayle or mayneprize.

And if any person or persons that for his seconde offence concerning the premisses, shalbe conuict in fourme aforesayde, doe not pay the sayd summe to bee paide by vertue of his conuiction and this estatute, in such maner and fourme as the same ought to be paide, within sixe weekes next after his saide seconde conuiction: that then euery person so conuicted and not so paying the same, shall for the same second offence, in the steade of the said summe, suffer imprisonment during twelue monethes, without bayle or mainprise. And that from and after the sayde feast of the Natiuitie of Saint Johm Baptist next comming, all and euery person and persons, inhabiting within this Realme, or any other the Queenes Maiesties dominions, shall diligently and faithfully, hauing no lawfull or reasonable excuse to bee absent, endeuour themselues to resort to their Parish Church or Chappell accustomed, or vpon reasonable let thereof, to some vsuall place where common prayer and such seruice of God shall bee vsed in such time of let, vpon euery Sunday, and other dayes ordeyned and vsed to be kept as holy dayes: and then and there to abide orderly and soberly, during the time of common prayer, preachings, or other seruice of GOD, there to bee vsed and ministred, vpon paine of punishment by the censures of the Church: and also vpon paine that euery person so offending, shall forfayte for euery such offence xii.d. to be leuied by the Church Wardens of the Parish, where such offence shall bee done, to the vse of the poore of the same Parish, of the goods, landes, and tenements of such offendour, by way of distresse. And for due execution hereof, the Queenes most excellent Maiestie, the Lordes Temporall, and all the Commons in this present Parliament assembled, doeth in Gods name earnestly require and charge all the Archbishoppes, Bishops, and other Ordinaries, that they shall endeuour themselues to the vttermost of their knowledges, that the due and true execution hereof, may be had throughout their Diocesse and charges, as they will answere before God, for suche euilles and plagues wherewith almightie GOD may iustly punishe his people for negiecting his good and wholesome Lawe. And for the authoritie in this behalfe, be it further enacted by the authoritie aforesaide, that all and singular the same Archbishoppes, Bishops, and all other their officers, exercising Ecclesiasticall iurisdiction, as well in place exempt, as not exempt, within their Diocesse, shal haue full power and authoritie by this acte, to reforme, correct, and punish by Censures of the Church, all and singular persons, which shall offende within any their iurisdictions or Diocesse, after the saide feast of the Natiuitie of Saint John Baptist next comming, against this acte and statute: Any other lawe, statute, priuiledge, libertie, or prouision heretofore made, had, or suffered to the contrarie, notwithstanding.

And it is ordeyned and enacted by the authoritie aforesaide, that all and euery Justices of Oyer & Determiner, or Justices of Assise, shal haue full power and authoritie in euery of their open and generall Sessions, to enquire,

quire, heare, and determine all, and all maner of offences that shalbe committed or done contrarie to any article conteined in this present acte, within the limittes of the Commission to them directed, and to make processe for the execution of the same, as they may doe against any person being indited before them of trespasse, or lawfully conuicted thereof.

Prouided alwayes, and be it enacted by the authoritie aforesaid, that al and euery Archbishop and Bishop, shall or may at all time & times at his libertie and pleasure, ioyne and associate himselfe, by vertue of this act, to the sayd Justices of Oyer and Determiner, or to the sayd Justices of Assise, at euery of the said open and generall Sessions to bee holden in any place within his Dioccsse, for and to the inquirie, hearing, and determining of the offences aforesaide.

Prouided also, and be it enacted by the authoritie aforesaide, that the bookes concerning the sayd seruices, shall at the costs and charges of the Parishioners of euery Parish and Cathedrall Church, be atteyned and gotten before the said feast of the Natiuitie of saint John Baptist next following: and that all such Parishes and Cathedrall Churches, or other places where the sayde bookes shalbe atteyned and gotten before the said feast of the Natiuitie of saint John Baptist, shal within three weekes next after the sayde bookes so atteined and gotten, vse the said seruice, and put the same in vre according to this act.

And be it further enacted by the authoritie aforesaid, that no person or persons shalbe at any time hereafter impeached, or otherwise molested, of, or for any of the offences aboue mencioned, hereafter to bee committed or done contrarie to this acte, vnlesse he or they so offending, be thereof indited at the next general Sessions to be holden before any such Justices of Oyer and Determiner, or Justices of assise, next after any offence committed or done contrary to the tenor of this act.

Prouided alwayes, and be it ordeined and enacted by the authoritie aforesaide, that all and singuler Lordes of the Parliament, for the third offence aboue mentioned, shalbe tried by their Peeres.

Prouided also, and be it ordeined and enacted by the authoritie aforesayde, that the Maior of London, and all other Maiors, Bailiffes, and other head officers, of al and singuler Cities, Boroughes & Townes corporate, within this Realme, Wales, & the Marches of the same, to the which Justices of Assise do not commonly repaire, shal haue ful power and aucthoritie by vertue of this act, to enquire, heare, and determine the offences aboue said, and euery of them, yeerely within xb. dayes after the feasts of Easter and saint Michael the Archangel, in like maner and fourme as Justices of Assise, and Oyer and Determiner may doe.

Prouided alwaies, and be it ordeined and enacted by the aucthoritie aforesayde, that all and singular Archbishops and Byshops, and euery of their Chauncellours, Commissaries, Archdeacons, & other Ordinaries, hauing any peculiar Ecclesiasticall iurisdiction, shall haue full power and

authoritie, by vertue of this acte, as well to enquire in their visitation, synodes, or else where within their iurisdiction, at any other time and place, to take accusations & informations of all & euery the things aboue mentioned, done, committed, or perpetrated within the limittes of theyr iurisdiction and authoritie, and to punishe the same by admonition, excommunication, sequestration, or deprivation, and other Censures and processes in like fourme as heretofore hath bene vsed in like cases by the Queenes Ecclesiasticall lawes.

Prouided alwaies, and be it enacted, that whatsoeuer person offending in the premisses, shall for the offence first receiue punishment of the ordinarie, hauing a testimonial therof vnder the said Ordinaries seale, shall not for the same offence eftsoones be conuicted before the Justices: and likewise receiuing for the said first offence punishment by the Justices, he shal not for the same offence eftsoones receyue punishment of the Ordinarie: any thing conteyned in this act to the contrary, notwithstanding.

Ornamente & vestimente to be vsed in this Church.

Prouided alwaies, & be it enacted, that such ornaments of the Church, and of the ministers thereof, shalbe reteyned, and be in vse, as was in this Church of England by the authoritie of Parliament in the seconde yeere of the reigne of king Edwarde the sixth, vntill other order shalbe therein take by authoritie of the Queenes Maiestie, with the aduise of her Commissioners, appointed and authorized vnder the great seale of England, for causes Ecclesiastical, or of the Metropolitane of this Realme. And also that if there shal happen any contempt or irreuerence to be vsed in the Ceremonies or rites of the Church, by the misusing of the orders appointed in this booke: the Queenes Maiestie may by the like aduise of the sayde Commissioners, or Metropolitane, ordeyne and publishe such further Ceremonies or Rites, as may be most for the aduauncement of Gods glory, the edifying of his Church, & the due reuerence of Christs holy mysteries and Sacramentes.

And be it further enacted by the authoritie aforesaide, that all lawes, statutes, and ordinaunces, wherein or whereby any other seruice, administration of Sacraments, or Common prayer is limitted, established, or set forth to be vsed within this Realme, or any other the Queenes dominions and countries, shall from henceforth vtterly be voyde, and of none effecte.

(.)

Zadock Smith His Book

The Preface.

There was neuer any thing by the wit of man ſo well deuiſed, or ſo ſure eſtabliſhed, which in continuance of time hath not beene corrupted: as (among other thinges) it may playnely appeare by the common prayers in the Church, commonly called diuine ſeruice. The firſt originall and grounde whereof, if a man woulde ſearche out by the auncient fathers, hee ſhall finde that the ſame was not ordeyned but of a good purpoſe, and for a great aduauncement of godlineſſe. For they ſo ordered the matter, that all the whole Bible (or the greateſt part thereof) ſhoulde be read ouer once in the yeere, entending thereby that the Clergie, and ſpecially ſuch as were miniſters of the Congregation, ſhoulde (by often reading and meditation of Gods worde) bee ſtirred vp to godlineſſe themſelues, and bee more able to exhort other by wholeſome doctrine, and to confute them that were aduerſaries to the trueth. And further, that the people (by dayly hearing of holy ſcripture read in the Church) ſhould continually profite more and more in the knowledge of GOD, and be the more inflamed with the loue of his true religion. But theſe many yeeres paſſed, this godly & decent order of the auncient fathers hath bene ſo altered, broken, and neglected, by planting in vncertaine ſtories, Legendes, Reſpondes, Verſes, vayne Repetitions, Commemorations, and Synodalles, that commonly when any booke of the Bible was begunne, before three or foure Chapters were read out, all the reſt were vnread. And in this ſort the booke of Eſai was begunne in Aduent, and the booke of Geneſis in Septuageſima: but they were onely begunne, and neuer read through. After like ſort were other bookes of holy Scripture vſed. And moreouer, where as Saint Paul woulde haue ſuch language ſpoken to the people in the Church, as they might vnderſtande, and haue profite by hearing the ſame: the ſeruice in this Church of England (theſe many yeeres) hath bene read in Latine to the people, which they vnderſtoode not: ſo that they haue heard with their eares onely, and their heart, ſpirite, and minde haue not bene edified thereby. And furthermore, notwithſtanding that the auncient fathers haue deuided the Pſalmes into ſeuen portions, whereof euery one was called a Nocturne: nowe of late times a fewe of them hath bene dayly ſayde, and oft repeated, and the reſt vtterly omitted. Moreouer, the number and hardneſſe of the rules called the Pye, and the manifolde changings of the ſeruice, was the cauſe, that to turne the booke onely was ſo hard and intricate a matter, that many times there was more buſineſſe to finde out what ſhoulde be read, then to reade it when it was found out.

Theſe inconueniences therefore conſidered, here is ſet foorth ſuch an order, whereby the ſame ſhall be redreſſed. And for a readineſſe in this matter, here

here is drawen out a Kalender for that purpoſe, which is playne and eaſie to be vnderſtanded, wherein (ſo much as may be) the reading of holy Scriptures is ſo ſet foorth, that all thinges ſhall bee done in order, without breaking one piece from another. For this cauſe be cut off Anthemes, Reſpondes, Inuitatories, and ſuch like thinges, as did breake the continuall courſe of the reading of the Scripture. Yet becauſe there is no remedie, but that of neceſſitie there muſt bee ſome rules: therefore certayne rules are here ſet foorth, which as they bee fewe in number, ſo they bee playne and eaſie to bee vnderſtanded. So that here you haue an order for prayer (as touching the reading of holy Scripture) much agreeable to the minde and purpoſe of the olde fathers, and a great deale more profitable and commodious then that which of late was vſed. It is more profitable, becauſe here are left out many thinges, whereof ſome bee vntrue, ſome vncertaine, ſome vayne and ſuperſtitious, and is ordeyned nothing to bee read but the very pure worde of God, the holie Scriptures, or that which is euidently grounded vpon the ſame, and that in ſuch a language & order, as is moſt eaſie and playne for the vnderſtanding both of the readers and hearers. It is alſo more commodious, both for the ſhortneſſe thereof, and for the playneneſſe of the order, and for that the rules be fewe and eaſie. Furthermore, by this order, the Curates ſhall neede none other bookes for their publique ſeruice, but this booke and the Bible. By the meanes whereof the people ſhall not bee at ſo great charges for bookes, as in times paſt they haue bene.

And where heretofore there hath bene great diuerſitie in ſaying and ſinging in Churches within this Realme, ſome following Salisburie vſe, ſome Herforde vſe, and ſome the vſe of Bangor, ſome of Yorke, ſome of Lincolne: Nowe from hencefoorth all the whole Realme ſhall haue but one vſe. And if any will iudge this way more playnefull, becauſe that all things muſt be read vpon the booke, whereas before, by the reaſon of ſo often repetition they coulde ſay many thinges by heart: if thoſe men will weigh their labour, with the profite and knowledge which dayly they ſhall obtaine by reading vpon the booke, they will not refuſe the payne, in conſideration of the great profite that ſhall enſue thereof.

And for as much as nothing can almoſt be ſo playnely ſet forth, but doubtes may riſe in the vſe and practiſing of the ſame: To appeaſe all ſuch diuerſitie (if any ariſe) and for the reſolution of all doubtes concerning the maner howe to vnderſtande, doe, and execute the things conteyned in this booke: The parties that ſo doubt, or diuerſly take any thing, ſhall alway reſort to the Byſhop of the Dioceſſe, who by his diſcretion ſhall take order for the quieting and appeaſing of the ſame, ſo that the ſame order be not contrarie to any thing conteined in this booke. And if the Biſhop of the Dioces be in doubt, then he may ſende for the reſolution thereof vnto the Archbiſhop.

Though it bee appointed in the afore written Preface, that all things ſhall bee read and ſung in the Church in the Engliſh tongue, to the ende that the Congregation may bee thereby edified: yet it is not meant, but when men ſay

Morning

The Preface.

Morning and Euening prayer priuately, they may say the same in any language that they themselues doe vnderstand.

And all Priestes and Deacons shall be bounde to say dayly the Morning and Euening prayer, either priuately or openly, except they be let by preaching, studying of diuiuitie, or by some other vrgent cause.

And the Curate that ministreth in euery parish Church or Chappel, being at home, and not being otherwise reasonably letted, shall say the same in the Parish Church or Chappell where he ministreth, and shall toule a Bell thereto, a conuenient time before he begin, that such as be disposed, may come to heare Gods word, and to pray with him.

Of

Of Ceremonies, vvhy ſome *be aboliſhed, and ſome reteined.*



Of ſuch Ceremonies as bee vſed in the Church, and haue had their beginning by the inſtitution of man: ſome at the firſt were of godly intent and purpoſe deuiſed, and yet at length turned to vanitie & ſuperſtition: ſome entred into the Church by vndiſcreete deuotion, and ſuch a zeale as was without knowledge, and for becauſe they were winked at in the beginning, they grewe dayly to more and more abuſes, which not onely for their vnprofitablenesſe, but alſo becauſe they haue much blinded the people, & obſcured the glorie of God, are worthy to be cut away, & cleane reiected. Other there be, which although they haue bene deuiſed by man, yet it is thought good to reſerue them ſtill, as well for a decent order in the Church (for the which they were firſt deuiſed) as becauſe they perteine to edification, whereunto all things done in the Church (as the Apoſtle teacheth) ought to be referred. And although the keeping or omitting of a Ceremonie (in it ſelfe conſidered) is but a ſmall thing: yet the wilful & cõtemptuous tranſgreſſion and breaking of a common order & diſcipline, is no ſmall offence before God.

Let all things be done among you (ſaith Saint Paul) in a ſeemely and due order. The appointment of the which order, perteineth not to priuate men: therefore no man ought to take in hande, nor preſume to appoynt or alter any publike or common order in Chriſtes Church, except he be lawfully called and authorized thereunto.

And whereas in this our time, the mindes of men are ſo diuers, that ſome thinke it a great matter of conſcience, to depart from a piece of the leaſt of their Ceremonies (they be ſo addicted to their olde cuſtomes) and againe on the other ſide, ſome be ſo newe fangled, that they would innouate all thing, and ſo deſpiſe the olde, that nothing can like them but that is newe: It was thought expedient, not ſo much to haue reſpect how to pleaſe and ſatisfie either of theſe parties, as how to pleaſe God, and profite them both. And yet leſt any man ſhould be offended (whom good reaſon might ſatisfie) here be certaine cauſes rendered, why ſome of the accuſtomed Ceremonies be put away, and ſome reteined and kept ſtill.

Some are put away, becauſe the great exceſſe and multitude of them hath ſo encreaſed in theſe latter dayes, that the burden of them was intolerable, whereof Saint Auguſtine in his time complayned, that they were growen to ſuch a number, that the ſtate of Chriſtian people was in worſe caſe (concerning that matter) then were the Iewes. And he counſelled, that ſuch yoke and burden ſhould be taken away, as time would ſerue quietly to doe it.

But what would Saint Auguſtine haue ſayd, if he had ſeene the ceremonies of late dayes vſed among vs? whereunto the multitude vſed in his time was not to bee compared. This our exceſſiue multitude of ceremonies

monies was so great, and many of them so darke, that they did more confounde and darken, then declare and set foorth Christes benefites vnto vs.

And besides this, Christes Gospel is not a ceremoniall lawe (as much of Moses law was) but it is a religion to serue God, not in bondage of the figure or shadowe, but in the fredome of the spirite, being content only with those ceremonies, which do serue to a decent order, and godly discipline, and such as be apt to stirre vp the dull minde of man to the remembrance of his duetie to GOD, by some notable and spetiall signification, whereby he might be edified.

Furthermore, the most waighty cause of the abolishment of certaine ceremonies was, that they were so farre abused, partly by the superstitious blindnesse of the rude and vnlearned, and partly by the vnsatiable auarice of such as sought more their owne lucre, then the glorie of God, that the abuses could not well be taken away, the thing remayning still. But nowe as concerning those persons, which peraduenture will be offended, for that some of the olde ceremonies are retained still: if they consider, that without some Ceremonies it is not possible to keepe any order, or quiet discipline in the Church, they shall easily perceiue iust cause to reiourme their iudgements. And if they thinke much that any of the olde do remayne, and would rather haue all deuised anewe: Then such men graunting some ceremonies conuenient to be had, surely where the olde may bee well vsed, there they cannot reasonably reproue the olde, onely for their age, without bewraying of their owne follie. For in such a case, they ought rather to haue reuerence vnto them for their antiquitie, if they will declare themselues to be more studious of vnitie and concord, then of innouations and newe fanglenesse, which (as much as may bee, with the true setting foorth of Christes religion) is alwayes to be eschewed. Furthermore, such shall haue no iust cause with the ceremonies reserued to bee offended. For as those bee taken away which were most abused, and did burden mens consciences without any cause: so the other that remayne, are retayned for a discipline and order, which (vpon iust causes) may bee altered and chaunged, and therefore ought not to be esteemed equall with Gods lawe. And moreouer, they bee neither darke nor dumbe ceremonies, but are so set foorth, that euery man may vnderstand what they doe meane, and to what vse they doe serue. So that it is not like, that they in time to come, shoulde bee abused as the other haue bene. And in these our doings, we condemne no other nations, nor prescribe any thing, but to our owne people onely. For we thinke it conuenient, that euery country should vse such ceremonies, as they shall thinke best, to the setting foorth of Gods honour & glory, & to the reducing of the people to a most perfect and godly liuing, without errour or superstition: And that they shoulde put away other things, which from time to time they perceiue to be most abused, as in mens ordinaunces it often chaunceth diuersly, in diuers countreyes.

The Table and Kalender expreſſing the order of Pſalmes and Leſſons to be ſaid at Morning and Euening prayer throughout the yeere,

except certaine proper Feaſtes, as the rules following more playnely declare.

The order howe the Pſalter is appointed to be read.

THE Pſalter ſhalbe read through once euery Moneth. And becauſe that ſome Moneths be longer then ſome other be, it is thought good to make them euen by this meanes.

To euery Moneth ſhalbe appointed (as concerning this purpoſe) iuſt xxx. dayes.

And becauſe Ianuarie and March hath one daye aboue the ſaid number, and Februarie which is placed betweene them both, hath onely xxviii. dayes: Februarie ſhall borowe of either of the Moneths (of Ianuarie and March) one day: And ſo the Pſalter which ſhalbe read in Februarie, muſt beginne at the laſt day of Ianuarie, and ende the firſt day of March.

And whereas May, Iuly, Auguſt, October, and December haue xxxi. dayes a piece: It is ordered that the ſame Pſalmes ſhalbe read the laſt day of the ſaide Moneths, which were read the day before, ſo that the Pſalter may beginne againe the firſt day of the next Moneths enſuing.

Nowe to knowe what Pſalmes ſhalbe read euery day: Looke in the Kalender the number that is appointed for the Pſalmes, and then finde the ſame number in this Table, and vpon that number ſhall you ſee what Pſalmes ſhalbe ſaid at Morning & Euening prayer.

And where the Cxix. Pſalme is deuided into xxii. portions, and is ouerlong to be read at one time: it is ſo ordered, that at one time ſhall not be read aboue foure or fiue of the ſayd portions, as you ſhall perceiue to be noted in this Table following.

And here is alſo to be noted, that in this Table, and in all other partes of the ſeruice where any Pſalmes are appoynted, the number is expreſſed after the great Engliſh Bible, which from the ix. Pſalme, vnto the Cxlviii. Pſalme (following the diuiſion of the Hebrues) doeth varie in nombers from the common Latine tranſlation.

The Table for the order of the

Pſalmes, to be ſaid at Morning and Euening prayer.

¶ Dayes of the Moneth.	¶ Pſalmes for Morning prayer.	¶ Pſalmes for Euening prayer.
i	i.ii.iii.iiii.v.	vi.vii.viii.
ii	ix.x.xi.	xii.xiii.xiiii.
iii	xv.xvi.xvii.	xviii
iiii	xix.xx.xxi.	xxii.xxiii.
v	xxiiii.xxv.xxvi.	xxvii.xxviii.xxix.
vi	xxx.xxxi	xxxii.xxxiii.xxxiiii.
vii	xxxv.xxxvi.	xxxvii.
viii	xxxviii.xxxix.xl.	xli.xlii.xliii.
ix	xliiii.xlv.xlvi	xlvii.xlviii.xlix.
x	l.li.lii.	liii.liiii.lv.
xi	lvi.lvii.lviii.	lix.lx.lxi.
xii	lxii.lxiii.lxiiii.	lxv.lxvi.lxvii.
xiii	lxviii.	lxix.lxx.
xiiii	lxxi.lxxii.	lxxiii.lxxiiii.
xv	lxxv.lxxvi.lxxvii.	lxxviii.
xvi	lxxix.lxxx.lxxxi.	lxxxii.lxxxiii.lxxxiiii.lxxxv.
xvii	lxxxvi.lxxxvii.lxxxviii.	lxxxix.
xviii	xc.xci.xcii.	xciii.xciiii.
xix	xcv.xcvi.xcvii.	xcviii.xcix.c.ci.
xx	cii.ciii.	ciiii.
xxi	cv.	cvi.
xxii	cvii.	cviii.cix.
xxiii	cx.cxi.cxii.cxiii.	cxiiii.cxv.
xxiiii	cxvi.cxvii.cxviii.	cxix. Inde iiii.
xxv	Inde v.	Inde iiii.
xxvi	Inde v.	Inde iiii.
xxvii	cxx.cxxi.cxxii.cxxiii.cxxiiii.cxxv.	cxxvi.cxxvii. cxxviii.cxxix.cxxx.cxxxi.
xxviii	cxxxii.cxxxiii.cxxxiiii.cxxxv.	cxxxvi.cxxxvii.cxxxviii.
xxix	cxxxix.cxl.cxli.	cxlii.cxliii.
xxx	cxliiii.cxlv.cxlvi.	cxlvii.cxlviii.cxlix.cl.

The order hovv the reſt of holy ſcri-

pture (beſide the Pſalter) is appoynted to be read.

THe old Teſtament is appoynted for the firſt Leſſons at Morning and Euening prayer, & ſhalbe read through euery yeere once, except certaine bookes & chapters, which be leaſt edifying, and might beſt bee ſpared, and therefore are left vnread.

The New Teſtament is appoynted for the ſecond leſſons at Morning and Euening prayer, and ſhalbe read ouer orderly euery yeere thriſe beſide the Epiſtles and Goſpels: except the Apocalypſe, out of the which there be only certaine Leſſons appointed vpon diuers proper feaſtes.

And to knowe what leſſons ſhall be read euery day, finde the day of the Moneth in the Kalender folowing, and there ye ſhall perceiue the bookes and Chapters that ſhalbe read for the leſſons, both at Morning and Euening prayer.

And here is to be noted, that whenſoeuer there be any proper Pſalmes or Leſſons appoynted for the ſundayes, or for any feaſt, moueable or vnmoueable: then the Pſalmes & leſſons appoynted in the Kalender, ſhalbe omitted for that time. Ann

Ye muſt note alſo, that the Collect, Epiſtle and Goſpel, appoynted for the ſunday, ſhall ſerue all the weeke after, except there fall ſome feaſt that hath his proper.

When the yeeres of our Lord may be deuided into foure euen partes, which is euery fourth yeere: then the Sunday letter leapeth, and that yeere the Pſalmes & Leſſons which ſerue for the xxiii. day of Februarie, ſhalbe read againe the day folowing, except it be ſunday, which hath proper leſſons of the olde Teſtament, appoynted in the table ſeruing to that purpoſe.

Alſo, whereſoeuer the beginning of any Leſſon, Epiſtle, or Goſpel is not expreſſed, there ye muſt beginne at the beginning of the Chapter.

And whereſoeuer is not expreſſed howe farre ſhall be read, there ſhall you reade to the ende of the Chapter.

Item, ſo oft as the firſt Chapter of Saint Matthewe is read either for Leſſon or Goſpel, ye ſhall begin the ſame at (**The birth of Jeſus Chriſt was on this wiſe. &c.**) And the third Chapter of Saint Lukes Goſpel, ſhalbe read vnto (**So that he was ſuppoſed to be the ſonne of Joſeph. &c.**)

Proper Leſſons to be read for the

firſt Leſſons, both at Morning and Euening prayer,
on the Sundayes throughout the yeere, and
for ſome alſo the ſecond Leſſons.

	Mattens.	Euenſong.
Sundayes of Aduent.		
The firſt.	Eſai.i.	Eſai.ii.
ii	v	xxiiii
iii	xxv	xxvi
iiii	xxx	xxxii
Sundayes after Chriſtmas,		
The firſt	xxxvii	xxxviii
ii	xli	xliii
Sundayes after the Epiphanie.		
The firſt.	xliiii	xlvi
ii	li	liii
iii	lv	lvi
iiii	lvii	lviii
v	lix	lxiii
Septuageſi.	Gene.i.	Gene.ii.
Sexageſima.	iii	vi
Quinquageſima.	ix	xii

Lent.	Mattens.	Euenſong.
i. Sunday.	Gene.xix.	Gene.xxii.
ii	xxvii	xxxiiii
iii	xxxix	xlii
iiii	xliii	xlv
v	Exod.iii.	Exod.v.
vi	ix	x
Eaſter day.		
i. Leſſon.	Exod.iii.	Exod.xiiii.
ii. Leſſon.	Rom.vi.	Actes ii.
Sundayes after Eaſter.		
The firſt.	Nume.xvi.	Num.xxii.
ii	xxiii	xxv
iii	Deut.iiii.	Deut.v.
iiii	vi	vii
v	viii	ix
Sunday after Aſcenſion day.	Deut.xii.	Deut.xiii.
Whitſunday.		
i. Leſſon.	Deut.xvi.	Wiſedom.i.
ii. Leſſon.	Actes x	Actes xix.
	Then Peter opened his mouth. &c.	It fortuned that while Apollo was at Cozin. &c. (vnto) After theſe things.

Trinitie Sunday.	Mattens.	Euensong.
i. Lesson.	Gene. xviii.	Josuah i.
ii. Lesson.	Mat. xii.	
Sundayes after Trinitie.		
First.	Josuah x.	Josuah xxiii
ii	Judit. iiii	Judic. v.
iii	i. King. ii.	i. King. iii.
iiii	xii	xiii
v	xv	xvii
vi	ii. King. xii.	ii. King. xxi.
vii	xxii	xxiiii
viii	iii. King. xiii.	3. King. xvii.
ix	xviii	xix
x	xxi	xxii
xi	iiii. King. v.	iiii. King. ix.
xii	x	xviii
xiii	xix	xxiii
xiiii	Jerem. v.	Jere. xxii.
xv	xxxv	xxxvi
xvi	Ezech. ii.	Ezech. xiiii.
xvii	xvi	xviii
xviii	xx	xxiiii
xix	Dan. iii.	Daniel vi.
xx	Joel ii.	Miche. vi

Sundayes after Trinitie.	Mattens.	Euensong.
xxi	Abacuc. ii.	Prouerb. i.
xxii	Prouerb. ii.	Prouerb. iii.
xxiii	xi	xii
xxiiii	xiii	xiiii
xxv	xv	xvi
xxvi	xvii	xix

Lessons proper for holy dayes.

	Mattens.	Euensong.
S. Andrewe.	Prouerb. xx.	Prou. xxi.
S. Thomas. the Apostle.	xxiii	xxiiii
Natiuitie of Christ.		
i. Lesson.	Esai. ix	Esai. vii. God spake once againe to Achas.
ii. Lesson.	Luke ii. (vnto) And vnto men good will.	Titus. iii. The kindenesse and loue, &c.
S. Steuen.		
i. Lesson.	Pro. xxviii.	Eccle. iiii.
ii. Lesson.	Act. vi. & vii. Steuen full of faith and power. &c. (vnto) And when 40. yeeres, &c.	Act. vii. And when xl. yeeres were expired, there appeared vnto Moses, &c. (vnto) Steuen full of the holy ghost. &c.

	Mattens.	Euensong.
S. Iohn.		
i. Lesson.	Eccle. v.	Eccle. vi.
ii. Lesson.	Apoca. i.	Apoc. xxii.
Innocents day.	Jerem. xxxi. vnto Moreouer I heard Ephraim.	Wisdom. i.
Circumcisiõ		
i. Lesson.	Gene. xvii.	Deu. x. And now Israel.
ii. Lesson.	Roma. ii.	Colos. ii.
Epiphanie.		
i. Lesson.	Esay. lx.	Esai. xlix.
ii. Lesson.	Luke. iii. (vnto) So that he was supposed to be the sonne of Joseph.	John ii. (vnto) After this he went to Capernaum.
Conuersion of S. Paul.		
i. Lesson.	Wisedom. v	Wisdom. vi.
ii. Lesson.	Acts. xxii. (vnto) They heard him.	Actes xxvi.
Purificatiõ of the virgin Marie.	Wisdom. ix.	Wisdom. xii.
S. Matthi.	Wisdo. xix.	Eccle. i.
Annunciation of our Lady.	Eccle. ii.	Eccle. iii.
Wednesday afore Easter	Osee. xiii.	Ose. xiiii.
Thursday afore Easter	Daniel. ix.	Jerem. xxxi.
Goodfriday	Genes. xxii.	Esai. liii.
Eastereuen.	Zacha. ix.	Exod. xiii.

	Mattens.	Euensong.
Munday in Easter weeke.		
i. Lesson.	Exod. xvi.	Exod. xvii.
ii. Lesson.	Mat. xxviii.	Actes iii.
Tuesday in Easter weeke.		
i. Lesson.	Exod. xx.	Exod. xxxii.
ii. Lesson.	Luke. xxiiii. (vnto) And beholde two of them.	i. Cor. xv.
S. Marke.	Eccle. iiii.	Eccle. v.
Philip and Jacob.	Eccle. vii.	Eccle. ix.
Ascension day.	Deut. x.	iiii. King. ii.
Munday in whitsun weeke.		
i. Lesson.	Geneſis xi. vnto These are the generations of Sem.	Num. xi. Gather vnto mee 70. men &c. vnto Moses and the elders returned.
ii. Lesson.	i. Cor. xii.	Deut. xxx.
Tuesday in whitsun weeke.	i. King. xix. Dauid came to Samuel to Rama. &c.	
S. Barnabe.		
i. Lesson.	Eccle. x.	Eccle. xii.
ii. Lesson.	Actes xiiii.	Act. xv. vnto After certaine dayes.
S. Jo. Bapt.		
i. Lesson.	Mala. iii.	Mala. iiii.
ii. Lesson.	Mat. iii.	Matt. xiiii. (vnto) Whē Jesus heard

	Mattens.	Euenſong.
S. Peter.		
i. Leſſon.	Eccle. xb.	Eccle. xix.
ii. Leſſon.	Actes iii.	Actes iiii.
S. James.	Eccle. xxi.	Eccle. xxiii.
S. Bartholomewe.	xxb.	xxix.
S. Matthewe.	xxxb.	xxxbiii.
S. Michael.	xxxix.	xliiii.
S. Luke.	li.	Job. i.
Simon and Jude.		
i. Leſſon.	Job. 24. 25.	xlii.
All Saints.		
i. Leſſon.	Wiſd. iii. vnto, Bleſſed is rather the barren.	Wiſd. v. vnto, His ieoulie alſo.
ii. Leſſon.	Heb. xi. xii. Saintes by faith. vnto, If yee endure chaſtening.	Apoca. xix. vnto, And I ſawe an Angel ſtand.

Proper Pſalmes on certayne dayes.

	Mattens.	Euenſong.
Chriſtmas day.	Pſal. xix xlb lxxxb	lxxxix Cx Cxxxii
Eaſter day.	ii lvii Cxi	Cxiii Cxiiii Cxbiii
Aſcenſion day.	biii xb xxi	xxiiii lxbiii Cbiii
Whitſunday.	xlb lxbii	Ciiii Cxlb

An Almanacke.

The yeeres of our Lord.	The Golden number	Dominicall letter.	Septuagesima.	The first day of Lent.	Easter day.	Rogation weeke.	Ascension day.	Whitsunday.	Aduent Sunday.
1580	viii.	DB	31. Jan.	17. Februa.	3. April.	ix. Mai.	xii. Mai.	xxii. Junii.	27. Nouẽ.
1581	ix	A	22	8	26. March.	i	iiii	xiiii	3. Decem.
1582	x	G	11. Feb.	28	15. April.	xvi	xviii	iii	ii
1583	xi	F	27. Jan.	13	31. March.	vi	ix	19. Mai.	i
1584	xii	ED	16. Feb.	2. March.	19. April.	xxv	xxviii	7. Junii.	29. Nouẽ.
1585	xiii	C	7	24. Februa.	11	xvii	xx	30. Mai.	xxvii
1586	i	B	30. Jan.	16	3	ix	xii	xxii	xxvi
1587	ii	A	12. Feb.	1. March.	16	xxii	xxv	4. Junii.	3. Decem.
1588	xiii	GF	4	21. Februa.	7	xiii	xvi	26. Mai.	i
1589	xiii	E	26. Jan.	12	30. March.	v	viii	xvii	30. Nouẽ.
159c	xiiii	D	15. Feb.	4. March.	19. April.	xxv	xxviii	7. Junii.	xxix
1591	xv	C	31. Jan.	17. Februa.	4	x	xii	23. Mai.	xxviii
1592	xvi	BA	23	9	26. March.	i	iiii	xiiii	3. Decem.
1593	xvii	G	11. Feb.	28	15. April.	xvi	xviii	3. Junii.	ii
1594	xviii	F	27. Jan.	13	31. March.	vi	ix	19. Mai.	i
1595	xix	E	16. Fe.	5. March.	20. April.	xxvi	xxix	8. Junii.	30. Nouẽ.
1596	i	DC	8	25. Februa.	11	xvii	xx	30. Mai.	xxviii
1597	ii	B	23. Jan.	9	27. March.	ii	v	xv	xxvii
1598	iii	A	12. Feb.	1. March.	16. April.	xxii	xxv	4. Junii.	3. Decem.
1599	iiii	G	4	21. Februa.	8	xiii	xvii	27. Mai.	ii
1600	v	FE	20. Jan.	6	23. March.	28. April.	i	xi	30. Nouẽ.
1601	vi	D	8. Feb.	25	12. Aprii.	18. Mai.	xxi	xxxi	xxix
1602	vii	C	31. Jan.	17	4	x	xii	xxiii	xxviii
1603	viii	B	20. Feb.	9. March.	24	xxx	2. Junii.	12. Junii.	xxvii
1604	ix	AG	5	22. Februa.	8	xiii	17. Mai.	27. Mai.	2. Decem.
1605	x	F	27. Jan.	13	31. March.	vi	ix	xix	i
1606	xi	E	16. Feb.	5. March.	20. April.	xxvi	xxix	8 Junii.	30. Nouẽ.
1607	xii	D	1	18. Februa.	5	xi	xiiii	24. Mai.	xxix
1608	xiii	CB	24	10	27. March.	ii	v	xv	xxvii
1609	xiiii	A	12. Feb.	1. March.	16. April.	xxii	xxv	4. Junii.	3. Decem.
1610	xv	G	4	21. Februa.	8	xiii	xvii	27. Mai.	ii
1611	xvi	F	20. Jan.	6	24. March.	29. April.	ii	xii	i

¶ Note that the supputation of the yeere of our Lorde, in the Church of Englande, beginneth the xxv. day of March, the same day supposed to be the first day vpon which the worlde was created, and the day when Christ was conceiued in the wombe of the virgin Marie,

¶ To finde Easter for euer.

Golden number	A	B	C	D	E	F	G
i	Apryll.xx.	x	xi	xii	bi	bii	biii
ii	March.xxvi.	xxvii	xxviii	xxix	xxx	xxxi	Apryll.i.
iii	Apryll.xvi.	xvii	xviii	xix	xx	xxiii	xb
iiii	Apryll.x.	iii	iiii	b	bi	bii	biii
v	March.xxvi.	xxvii	xxviii	xxix	xxxi	xxiiii	xxb
vi	Apryll.xvi.	xvii	xi	xii	xiii	xiiii	xb
vii	Aprill.ii.	iii	iiii	b	bi	March.xxxi.	Apryll.i.
viii	Apryll.xxii.	xxiii	xxb	xix	xx	xxi	xxii
ix	Apryll.x.	x	xi	xii	xiii	xiiii	viii
x	Apryll.ii.	iii	March.28.	xxix	xxx	xxxi	Apryll.i.
xi	Apryll.xvi.	xvii	xviii	xix	xx	xxi	xxii
xii	Apryll.ii.	x	xi	b	bi	bii	biii
xiii	March.xxvi.	xxvii	xxviii	xxix	xxx	xxxi	xxb
xiiii	Apryll.xvi.	xvii	xviii	xix	xiii	xiiii	xb
xv	Apryll.x.	iii	iiii	b	bi	bii	biii
xvi	March.xxvi.	xxvii	xxviii	xxii	xxiii	xxiiii	xxb
xvii	Apryll.xvi.	x	xi	xii	xiii	xiiii	xb
xviii	Apryll.ii.	iii	iiii	b	March.xxx.	xxxi	Apryll.i.
xix	Apryll.xxii.	xxiii	xxviii	xix	xx	xxi	xxii

¶ When ye haue found the Sunday letter in the vppermoſt line, guide your eye downewarde from the ſame, tyll ye come right ouer againſt the pryme, and there is ſhewed both what moneth and what day of the moneth Easter falleth that yeere.

Septuagesima. Sexagesima. Quinquagesima. Quadragesima.	before Easter.	ix viii vii vi	weekes.
Rogations. Whitsunday. Trinitie sunday.	after Easter.	b vii viii	weekes.

¶ These to be obserued for holy dayes, and none other.

That is to say: All Sundayes in the yeere. The dayes of the feastes of the Circumcision of our Lord Jesus Christ. Of the Epiphanie. Of the Purification of the blessed virgin. Of S. Matthias the Apostle. Of the Annunciation of the blessed virgin. Of Saint Marke the Euangelist. Of Saint Philip & Jacob the Apostles. Of the Ascension of our Lord Jesus Christ.
Of the Natiuitie of S. John Baptist.
Of Saint Peter the Apostle.
Of Saint James the Apostle.
Of Saint Bartholomewe Apostle.
Of Saint Matthewe the Apostle.
Of Saint Michael the Archangel.
Of Saint Luke the Euangelist.
Of S. Simon & Jude the Apostles.
Of all Saintes.
Of Saint Andrew the Apostle.
Of Saint Thomas the Apostle.
Of the Natiuitie of our Lorde.
Of Saint Steuen the Martyr.
Of Saint John the Euangelist.
Of the holy Innocentes.
Munday & Tuesday in Easter weeke.
Munday & Tuesday in whitsun weeke.

A briefe declaration when euery Terme beginneth and endeth.

Be it knowen, that Easter terme beginneth alwayes the xviii. day after Easter, reckening Easter day for one: And endeth the Munday next after the Ascension day.

Trinitie Terme beginneth xii. dayes after whitsunday, and continueth xix. dayes.

Michaelmas Terme beginneth the ix. or x. day of October, and endeth the xxviii. or xxix. day of Nouember.

Hyllarie Terme beginneth the xxiii. or xxiiii. day of Januarie, and endeth the xii. or xiii. day of Februarie.

In Easter Terme, on the Ascension day. In Trinitie Terme, on the Natiuitie of Saint John Baptist. In Michaelmas Terme, on the feast of all Saints. In Hyllarie Terme, on the feast of the Purification of our Ladie, the Queenes Judges of Westminster doe not vse to sit in iudgement, nor vpon any Sundayes.

Ianuarie hath xxxj. dayes.

The Moone xxx.

Sunne { riseth / falleth } houre { 7. min. 34. / 4. min. 26. }

						Pſalmes.	Morning prayer.		Euening prayer.	
							1 Leſſon.	2 Leſſon.	1 Leſſon.	2 Leſſon.
xix	1	A	Kalend.	Circumciſion.		ii	Gen. xvii	Rom. ii.	Deut. x.	Coloſ. ii.
viii	2	b	iiii No.			ii	Gene. i.	Matt. i.	Gen. ii.	Rom. i.
	3	c	iii No.			iii	iii	ii	iiii	ii
xvi	4	d	prid. No.			iiii	v	iii	vi	iii
v	5	e	Nonas.			v	vii	iiii	viii	iiii
	6	f	viii Id.	Epiphanie.		vi	Eſai. ix.	Luke iii.	Eſai. xlix	John ii.
xiii	7	g	vii Id.			vii	Gen. ix.	Mat. v.	Gene. xii	Rom. v.
ii	8	A	vi Id.	Lucian.		viii	xiii	vi	xiiii	vi
	9	b	v Id.			ix	xv	vii	xvi	vii
x	10	c	iiii Id.			x	xvii	viii	xviii	viii
	11	d	iii Id.			xi	xix	ix	xx	ix
xviii	12	e	prid. Id.	Sol in Aquario.		xii	xxi	x	xxii	x
vii	13	f	Idus.	Hylarii.		xiii	xxiii	xi	xxiiii	xi
	14	g	xix kl.	Feꝛuarii.		xiiii	xxv	xii	xxvi	xii
xv	15	A	xviii kl.			xv	xxvii	xiii	xxviii	xiii
iiii	16	b	xvii kl.			xvi	xxix	xiiii	xxx	xiiii
	17	c	xvi kl.			xvii	xxxi	xv	xxxii	xv
xii	18	d	xv kl.	Prisca.		xviii	xxxiii	xvi	xxxiiii	xvi
i	19	e	xiiii kl.			xix	xxxv	xvii	xxxvi	i. Cor. i.
	20	f	xiii kl.	Fabian.		xx	xxxviii	xviii	xxxix	ii
ix	21	g	xii kl.	Agnes.		xxi	xl	xix	xli	iii
	22	A	xi kl.	Vincent.		xxii	xlii	xx	xliii	iiii
xvii	23	b	x kl.			xxiii	xliiii	xxi	xlv	v
vi	24	c	ix kl.			xxiiii	xlvi	xxii	xlvii	vi
	25	d	viii kl.	Conuerſi. Paul.		xxv	Wild. v.	Acts. 22	Wild. vi	Act. 26.
xiiii	26	e	vii kl.			xxvi	Gen. 48.	Mat. 23.	Gen. 49	i. Cor. 7.
iii	27	f	vi kl.			xxvii	i	xxiii	Exod. i.	viii
	28	g	v kl.			xxviii	Exod. ii.	xxv	iii	ix
xi	29	A	iiii kl.			xxix	iiii	xxvi	v	x
xix	30	b	iii kl.			xxx	vii	xxvii	viii	xi
viii	31	c	prid. kl.			i	ix	xxviii	x	xii

Februarie hath xxviij. dayes.

The Moone xxix.

Sunne { riseth / falleth } houre { 7. min. 15. / 4. min. 45. }

							Psalmes.	Morning prayer. 1. Lesson.	Morning prayer. 2. Lesson.	Euening prayer. 1. Lesson.	Euening prayer. 2. Lesson.
	1	d	Kalend.		Fast.		ii	Exod. xi.	Mark. i.	Exod. xii	i. Cor. xiii.
xvi	2	e	iiii	No.	Purifi. of Ma.		iii	Wisd. ix.	ii	Wis. xii.	xiiii
v	3	f	iii	No.	Blasii.		iiii	Exo. xiii.	iii	Exo. xiiii	xv
	4	g	prid.	No.			v	xv	iiii	xvi	xvi
xiii	5	a	Nonas.		Agathe.		vi	xvii	v	xviii	ii. Cor. i.
ii	6	b	viii	Id.			vii	xix	vi	xx	ii
	7	c	vii	Id.			viii	xxi	vii	xxii	iii
x	8	d	vi	Id.			ix	xxiii	viii	xxiiii	iiii
	9	e	v	Id.			x	xxxii	ix	xxxiii	v
xviii	10	f	iiii	Id.			xi	xxxiiii	x	Leui. 18.	vi
vii	11	g	iii	Id.	Sol in Piscibus.		xii	Leui. xix	xi	xx	vii
	12	a	prid.	Id.			xiii	xxvi	xii	Num. xi	viii
xv	13	b	Idus.				xiiii	Num. xii	xiii	xiii	ix
iiii	14	c	xvi	kl.	Valentine.		xv	xiiii	xiiii	xvi	x
	15	d	xv	kl.	March.		xvi	xvii	xv	xx	xi
xii	16	e	xiiii	kl.			xvii	xxi	xvi	xxii	xii
i	17	f	xiii	kl.			xviii	xxii	Luk. di. i	xxiiii	xiii
	18	g	xii	kl.			xix	xxv	di. i.	xxvii	Galat. i.
ix	19	a	xi	kl.			xx	xxx	ii	xxxi	ii
	20	b	x	kl.			xxi	xxxii	iii	xxxv	iii
xvii	21	c	ix	kl.			xxii	xxxvi	iiii	Deut. i.	iiii
vi	22	d	viii	kl.			xxiii	Deut. ii.	v	iii	v
	23	e	vii	kl.	Fast.		xxiiii	iiii	vi	v	vi
xiiii	24	f	vi	kl.	S. Matthias.		xxv	Wis. xix.	vii	Eccle. i.	Ephe. i.
iii	25	g	v	kl.			xxvi	Deut. vi.	viii	Deu. viii	ii
	26	a	iiii	kl.			xxvii	viii	ix	ix	iii
xi	27	b	iii	kl.			xxviii	x	x	xi	iiii
	28	c	prid.	kl.			xxix	xii	xi	xv	v

March hath xxxj. dayes.

The Moone xxx.

Sunne { riseth / falleth } houre { 6. min. 15. / 5. min. 42. }

						Pſalmes.	Morning prayer.		Euening prayer.	
							1. Leſſon.	2 Leſſon.	1. Leſſon.	2 Leſſon.
xiv	1	d	Kalend.	Dauid.		xcv	Deu. xvi	Luke xii	Deut. 17	Ephe. vi
xv	2	e	vi No.	Cedde.		xcvi	xviii	xiii	xix	Philip. i
	3	f	v No.			xcvii	xx	xiiii	xxi	ii
xvi	4	g	iiii No.			xcviii	xxii	xv	xxiiii	iii
v	5	A	iii No.			xcix	xxv	xvi	xxvi	iiii
	6	b	prid. No.			c	xxvii	xvii	xxviii	Coloſ. i.
xvii	7	c	Nonas.	Perpetue.		ci	xxix	xviii	xxx	ii
i	8	d	viii Id.			cii	xxxi	xix	xxxii	iii
	9	e	vii Id.			ciii	xxxiii	xx	xxxiiii	iiii
ii	10	f	vi Id.			civ	Joſua. i.	xxi	Joſua. ii	i. Theſ. i.
	11	g	v Id.			cv	iii	xxii	iiii	ii
xviii	12	A	iiii Id.	Gregorie.		cvi	v	xxiii	vi	iii
viii	13	b	iii Id.	Sol in Ariete.		cvii	vii	xxiiii	viii	iiii
	14	c	prid. Id.			cviii	ix	John. i.	x	v
xix	15	d	Idus.			cix	xxii	ii	xxiii	ii. Theſ. i
iii	16	e	xvii kl.	Aprilis.		cx	Judg. i.	iii	Judg. ii.	ii
	17	f	xvi kl.			cxi	iii	iiii	iiii	iii
xx	18	g	xv kl.	Edward.		cxii	v	v	vi	i. Tim. i.
i	19	A	xiiii kl.			cxiii	vii	vi	viii	ii. iii
	20	b	xiii kl.			cxiv	ix	vii	x	iiii
xxi	21	c	xii kl.	Benedict.		cxv	xi	viii	xii	v
	22	d	xi kl.			cxvi	xiii	ix	xiii	vi
xxii	23	e	x kl.			cxvii	xv	x	xvi	ii. Tim. i.
vi	24	f	ix kl.	Faſt.		cxviii	xvii	xi	xviii	ii
	25	g	viii kl.	Annun. of Marie.		cxviii	Eccle. ii.	xii	Eccle. iii	iii
xxiii	26	A	vii kl.			cxix	Jud. xix.	xiii	Judg. xx	iii
xiii	27	b	vi kl.			cxx	xxi	xiii	Ruth. i.	Titus. i.
	28	c	v kl.			cxxi	Ruth. ii.	xv	iii	ii. iii
xxiv	29	d	iiii kl.			cxxii	iii	xvi	i. King. i.	Philem.
	30	e	iii kl.			cxxiii	i. king. ii.	xvii	iii	Hebr. i.
xxv	31	f	prid. kl.			cxxiiii	iiii	xviii	v	ii

April hath xxx. dayes.

The Moone xxix.

Sunne { ryseth / falleth } houre { 3. min. 34. / 8. min. 26. }

						Pſalmes.	Morning prayer.		Euening prayer.	
							1. Leſſon.	2. Leſſon.	1. Leſſon.	2. Leſſon.
viii	1	g	Kalend.			i	i. kin. vi.	Joh. xix.	i. king. 7.	Hebre. 3
xvi	2	A	iiii No.			ii	viii	xx	ix	iiii
v	3	b	iii No.	Richard.		iii	x	xxi	xi	v
	4	c	prid. No.	Ambroſe.		iiii	xii	Actes i.	xiii	vi
xiii	5	d	Nonas.			v	xiiii	ii	xv	vii
ii	6	e	viii Id.			vi	xvi	iii	xvii	viii
	7	f	vii Id.			vii	xviii	iiii	xix	ix
	8	g	vi Id.			viii	xx	v	xxi	x
x	9	A	v Id.			ix	xxii	vi	xxiii	xi
xvii	10	b	iiii Id.			x	xxiiii	vii	xxv	xii
vii	11	c	iii Id.		Sol in Tauro.	xi	xxvi	viii	xxvii	xiii
	12	d	prid. Id.			xii	xxviii	ix	xxix	James. i
xv	13	e	Idus.			xiii	xxx	x	xxxi	ii
iiii	14	f	xviii kl.	Maii.		xiiii	ii. king. i.	xi	2. king. 2	iii
	15	g	xvii kl.			xv	iii	xii	iiii	iiii
xii	16	A	xvi kl.			xvi	v	xiii	vi	v
i	17	b	xv kl.			xvii	vii	xiiii	viii	i Pet. i.
	18	c	xiiii kl.			xviii	ix	xv	x	ii
ix	19	d	xiii kl.	Alphege.		xix	xi	xvi	xii	iii
	20	e	xii kl.			xx	xiii	xvii	xiiii	iiii
xvii	21	f	xi kl.			xxi	xv	xviii	xvi	v
vi	22	g	x kl.			xxii	xvii	xix	xviii	ii. Pet. i.
	23	A	ix kl.	S. George.		xxiii	xix	xx	xx	ii
xiii	24	b	viii kl.			xxiiii	xxi	xxi	xxii	iii
iii	25	c	vii kl.	Marke Euangeliſt.		xxv	Eccl. iiii.	xxii	Eccle. v.	i. John i.
	26	d	vi kl.			xxvi	2. kin. 23.	xxiii	2. kin. 24.	ii
xi	27	e	v kl.			xxvii	3. kin. i.	xxiiii	3. king. 2.	iii
	28	f	iiii kl.			xxviii	iii	xxv	iiii	iiii
xix	29	g	iii kl.			xxix	v	xxvi	vi	v
viii	30	A	prid. kl.			xxx	vii	xxvii	viii	2. 3. Joh.

May hath xxxj. dayes.

The Moone xxx.

Sunne { riseth / falleth } hour { 4. min. 36. / 7. min. 24. }

						Pſalmes.	Morning prayer. 1. Leſſon.	Morning prayer. 2. Leſſon.	Euening prayer. 1. Leſſon.	Euening prayer. 2. Leſſon.
	1	b	Kalend.	Philip and Iacob.			Eccle. vii	Acts. 8.	Eccle. ix.	Iude. i.
xvi	2	c	vi kl.			ii	3. king. ix	xxviii	3. king. x.	Rom. i.
v	3	d	v kl.	Inuē. of ꝑ croſſe.		iii	xi	Matth. i	xii	ii
	4	e	iii No.			iiii	xiii	ii	xiiii	iii
xiii	5	f	iii No.			v	xv	iii	xvi	iiii
ii	6	g	prid. No.	John Euang.		vi	xvii	iiii	xviii	v
	7	A	Nonas.			vii	xix	v	xx	vi
x	8	b	viii Id.			viii	xxi	vi	xxii	vii
xviii	9	c	vii Id			ix	4. king. i	vii	4. king. 2	viii
viii	10	d	vi Id.			x	iii	viii	iiii	ix
	11	e	v Id.			xi	v	ix	vi	x
	12	f	iiii Id.	Sol in Gemini.		xii	vii	x	viii	xi
xv	13	g	iii Id.			xiii	ix	xi	x	xii
iiii	14	A	prid. Id.			xiiii	xi	xii	xii	xiii
	15	b	Idus.			xv	xiii	xiii	xiiii	xiiii
xii	16	c	xvii kl.	Iunii.		xvi	xv	xiiii	xvi	xv
i	17	d	xvi kl.			xvii	xvii	xv	xviii	xvi
	18	e	xv kl.			xviii	xix	xvi	xx	i. Cor. i.
ix	19	f	xiiii kl.	Dunſtane.		xix	xxi	xvii	xxii	ii
	20	g	xiii kl.			xx	xxiii	xviii	xxiiii	iii
xvii	21	A	xii kl.			xxi	xxv	xix	i. Eſdr. i.	iiii
vi	22	b	xi kl.			xxii	1. Eſdr. 3.	xx	iiii	v
	23	c	x kl.			xxiii	v.	xxi	vi	vi
xviii	24	d	ix kl.			xxiiii	vii	xxii	i x	vii
iii	25	e	viii kl.			xxv	ii. Eſdr. i.	xxiii	2. Eſdr. 2	viii
	26	f	vii kl.	Auguſtine.		xxvi	iiii	xxiiii	v	ix
xi	27	g	vi kl.			xxvii	vi	xxv	viii	x
	28	A	v kl.			xxviii	ix	xxvi	x	xi
xix	29	b	iiii kl.			xxix	xii	xxvii	Eſther. i	xii
viii	30	c	iii kl.			xxx	Eſther. 2	xxviii	iii	xiii
xvi	31	d	prid. kl.			xxxi	iiii	Mark. i.	v	xiiii

Iune hath xxx. dayes.

The Moone xxix.

Sunne { ryseth / falleth } houre { 3. min. 34. / 8. min. 26. }

						Pſalmes.	Morning prayer.		Euening	
							1. Leſſon.	2. Leſſon.	1. Leſſon.	2. Leſſon.
b	1	e	Kalend.			i	Eſther. 6	Mar. ii	Eſther. 7	1. Cor. xv.
	2	f	iiii No.			ii	viii	iii	ix	xvi.
xiii	3	g	iii No.	Nichomede.		iii	Iob. i.	iiii	Iob. ii.	ii. Cor. i.
ii	4	A	pꝛid. No.			iiii	iii	v	iiii	ii
	5	b	Nonas.	Bonifface.		v	v	vi	vi	iii
x	6	c	viii Id.			vi	vii	vii	viii	iiii
xviii	7	d	vii Id.			vii	ix	viii	x	v
vii	8	e	vi Id.			viii	xi	ix	xii	vi
	9	f	v Id.			ix	xiii	x	xiiii	vii
	10	g	iiii Id.			x	xv	xi	xvi	viii
xv	11	A	iii Id.	Barnabe.		xi	Eccle. x.	Act. xiiii.	Eccl. xii.	Act. xv.
iiii	12	b	pꝛid. Id.	Sol in Cancro.		xii	Iob. 17. 18.	Mar. xii	Iob. xix.	ii. Cor. ix
	13	c	Idus.	Solſtiti. æſtiuum.		xiii	xx	xiii	xxi	x
xii	14	d	xviii kl.	Iulii.		xiiii	xxii	xiiii	xxiii	xi
i	15	e	xvii kl.			xv	xxiiii. xxv	xv	26. 27.	xii
	16	f	xvi kl.			xvi	xxviii	xvi	xxix	xiii
ix	17	g	xv kl.			xvii	xxx	Luke. i.	xxxi	Galat. i.
	18	A	xiiii kl.			xviii	xxxii	ii	xxxiii	ii
xviii	19	b	xiii kl.			xix	xxxiiii	iii	xxxv	iii
viii	20	c	xii kl.	Edward.		xx	xxxvi	iiii	xxxvii	iiii
	21	d	xi kl.			xxi	xxxviii	v	xxxix	v
xiiii	22	e	x kl.			xxii	xl	vi	xli	vi
iii	23	f	ix kl.	Faſt.		xxiii	xlii	vii	Pꝛou. i.	Ephe. i.
	24	g	viii kl.	Iohn Baptiſt.		xxiiii	Mala. iii	Mat. iii.	Mal. iiii	Mat. 14
xi	25	A	vii kl.			xxv	Pꝛou. ii.	Luk. viii	Pꝛou. iii	Ephe. ii.
	26	b	vi kl.			xxvi	iiii	ix	v	iii
xix	27	c	v kl.			xxvii	vi	x	vii	iiii
	28	d	iiii kl.	Faſt.		xxviii	viii	xi	ix	v
viii	29	e	iii kl.	S. Peter Apoſtle.		xxix	Eccle. xv.	Acts. iii.	Eccl. 19.	Acts. 4.
xvi	30	f	pꝛid. kl.			xxx	Pꝛou. x.	Luk. xii.	Pꝛou. 11	Ephe. 6.

Iuly hath xxxj. dayes.

The Moone xxx.

Sunne { riseth / falleth } houre { 4. min. 18. / 7. min. 42. }

						Psalmes.	Morning prayer. 1 Lesson.	Morning prayer. 2 Lesson.	Euening prayer. 1 Lesson.	Euening prayer. 2 Lesson.
v	1	g	Kalend.	Vincula. of Pa.		i	Pro. xii.	Luk. xiii	Pro. xiii.	Phil. i.
	2	A	vi	No.		ii	xiiii	xiiii	xv	ii
viii	3	b	v	No.	Martin.	iii	xvi	xv	xvii	iii
ii	4	c	iiii	No.		iiii	xviii	xvi	xix	iiii
	5	d	iii	No.		v	xx	xvii	xxi	Colos. i.
x	6	e	prid.	No.	Dogge dayes.	vi	xxii	xviii	xxiii	ii
xviii	7	f	Nonas.			vii	xxiiii	xix	xxv	iii
viii	8	g	viii	Id.		viii	xxvi	xx	xxvii	iiii
	9	A	vii	Id.		ix	xxviii	xxi	xxiv	i. Thes. i.
	10	b	vi	Id.		x	xxxi	xxii	Eccle. i.	ii
xv	11	c	v	Id.		xi	Eccle. ii.	xxiii	iii	iii
iiii	12	d	iiii	Id.	Sol in Leone.	xii	iiii	xxiiii	v	iiii
	13	e	iii	Id.		xiii	vi	Iohn i.	vii	v
xi	14	f	prid.	Id.		xiiii	viii	ii	ix	ii. Thes. i.
i	15	g	Ious.		Swithune.	xv	x	iii	xi	ii
ix	16	A	xvii	kl.	Augusti.	xvi	xii	iiii	Iere. i.	iii
	17	b	xvi	kl.		xvii	Iere. ii.	v	iii	i. Tim. i.
	18	c	xv	kl.		xviii	iiii	vi	v	ii. iii.
xviii	19	d	xiiii	kl.		xix	vi	vii	vii	iiii
vi	20	e	xiii	kl.	Margaret.	xx	viii	viii	ix	v
	21	f	xii	kl.		xxi	x	ix	xi	vi
xviii	22	g	xi	kl.	Magdalen.	xxii	xii	x	xiii	ii. Tim. i.
iii	23	A	x	kl.		xxiii	xiiii	xi	xv	ii
	24	b	ix	kl.	Fast.	xxiiii	xvi	xii	xvii	iii
xi	25	c	viii	kl.	Iames Apostle.	xxv	Eccl. xxi.	xiii	Eccl. 22.	iiii
xix	26	d	vii	kl.	Anne.	xxvi	Iere. 18.	xiiii	Iere. xix.	Titus. i.
viii	27	e	vi	kl.		xxvii	xx	xv	xxi	ii. iii.
	28	f	v	kl.		xxvi	xxii	xvi	xxiii	Philem.
xvi	29	g	iiii	kl.		xxix	xxiii	xvii	xxv	Hebr. i.
	30	A	iii	kl.		xxx	xxvi	xviii	xxvii	ii
v	31	b	prid.	kl.		xxx	xxviii	xix	xxix	iii

August hath xxxj. dayes.

The Moone xxx.

Sunne { riseth / falleth } houre { 4. min. 34. / 7. min. 26. }

							Psalmes.	Morning prayer. 1. Lesson.	Morning prayer. 2. Lesson.	Euening prayer. 1. Lesson.	Euening prayer. 2. Lesson.
xiii	1	c	Kalend.	Lammas.		i	Jere. xxx	John xx.	Jer. xxxi.	Hebre. 4.
ii	2	d	iiii No.			ii	xxxii	xxi	xxxiii	v
	3	e	iii. No.			iii	xxxiiii	Acts. i	xxxv	vi
v	4	f	pꝛid. No.			iiii	xxxvi	ii	xxxvii	vii
xviii	5	g	Nonas.			v	xxxviii	iii	xxxix	viii
viii	6	A	viii Id.	Transfiguratiō.		vi	xl	iiii	xli	ix
	7	b	vii Id.	Name of Jesus.		vii	xlii	v	xliii	x
	8	c	vi Id.			viii	xliii	vi	xlv. xlvi.	xi
xv	9	d	v Id.			ix	xlvii	vii	xlviii	xii
iiii	10	e	iiii Id.	Laurence.		x	xlix	viii	l	xiii
	11	f	iii Id.			xi	li	ix	lii	Jam. i.
xi	12	g	pꝛid. Id.	Sol in virgine.		xii	Lamē. i.	x	Lamē. ii.	ii
i	13	A	Idus.			xiii	iii	xi	iiii	iii
	14	b	xix kl.	Septembꝛis.		xiiii	v	xii	Ezek. ii.	iiii
ix	15	c	xviii kl.			xv	Ezek. iii.	xiii	vi	v
	16	d	xvii kl.			xvi	vii	xiiii	xvi	i. Pet. i.
xviii	17	e	xvi kl.			xvii	viii	xv	xviii	ii
vi	18	f	xv kl.			xviii	xxxii	xvi	xxxiii	iii
	19	g	xiiii kl.			xix	Daniel. i.	xvii	Dan. 2.	iiii
xiii	20	A	xiii kl.			xx	iii	xviii	iiii	v
iii	21	b	xii kl.			xxi	v	xix	vi	ii. Pet. i.
	22	c	xi kl.			xxii	vii	xx	viii	ii
xi	23	d	x kl.	Fast.		xxiii	ix	xxi	x	iii
xix	24	e	ix kl.	Barthol. Apost.		xxiiii	Eccl. 25.	xxii	Eccl. 29.	i. Joh. i.
viii	25	f	viii kl.			xxv	Dan. xi.	xxiii	Dan. xii.	ii
	26	g	vii kl.			xxvi	xiii	xxiiii	xiiii	iii
xvi	27	A	vi kl.			xxvii	Ose. i.	xxv	Ose. ii. iii	iiii
v	28	b	v kl.	Augustine.		xxviii	iiii	xxvi	v. vi.	v
	29	c	iiii kl.	Behead. of John		xxix	vii	xxvii	viii	2. 3. Joh.
	30	d	iii kl.			xxx	ix	xxviii	x	Jude i.
xiii	31	e	pꝛid. kl.			xxxi	xi	Matt. i.	xii	Rom. i.

September hath xxx. dayes.

The Moone xxix.

Sunne { ryseth / falleth } houre { 5. min. 36. / 6. min. 24. }

						Pſalmes.	Morning prayer.		Euening prayer.	
							1. Leſſon.	2. Leſſon.	1. Leſſon.	2. Leſſon.
ii	1	f	Kalend.	Gyles.		i	Dte. xiii.	Mat. ii.	Dte. xiiii	Rom. ii.
	2	g	iiii No.			ii	Joel. i.	iii	Joel. ii.	iii
x	3	A	iii No.			iii	iii	iiii	Amos. i.	iii
xviii	4	b	pꝛid. No.			iiii	Amos. ii.	v	iii	v
viii	5	c	Nonas.	Dog dayes ende.		v	iiii	vi	v	vi
	6	d	viii Id.			vi	vi	vii	vii	vii
	7	e	vii Id.	Nati. of Eliza.		vii	viii	viii	ix	viii
xv	8	f	vi Id.	Nati. of Marie.		viii	Abdias. i	ix	Jonas. i	ix
iiii	9	g	v Id.			ix	Jona. 2. 3	x	iiii	x
	10	A	iiii Id.			x	Miche. i.	xi	Mich. 2.	xi
xii	11	b	iii Id.			xi	iii	xii	iiii	xii
i	12	c	pꝛid. Id.	Sol in Libra.		xii	v	xiii	vi	xiii
ix	13	d	Idus.			xiii	vii	xiiii	Naum. i	xiiii
	14	e	xviii kl.	Holy croſſe.		xiiii	Naum. 2	xv	iii	xv
	15	f	xvii kl.	Aequinoctium		xv	Abac. i.	xvi	Abac. ii.	xvi
xvii	16	g	xvi kl.	Autumnale.		xvi	iii	xvii	Soph. i.	i. Cor. i.
vi	17	A	xv kl.	Lambert.		xvii	Soph. ii.	xviii	iii	ii
	18	b	xiiii kl.			xviii	Agge. i.	xix	Agge. ii.	iii
xiiii	19	c	xiii kl.			xix	Zach. i.	xx	Za. 2. 3.	iiii
iii	20	d	xii kl.	Faſt.		xx	iii. v.	xxi	vi	v
	21	e	xi kl.	Saint Matthewe.		xxi	Eccle. 35	xxii	Eccl. 38.	vi
xi	22	f	x kl.			xxii	Zach. 7.	xxiii	Zac. 8.	vii
xix	23	g	ix kl.			xxiii	ix	xxiiii	x	viii
viii	24	A	viii kl.			xxiiii	xi	xxv	xii	ix
	25	b	vii kl.			xxv	xiii	xxvi	xiii	x
	26	c	vi kl.	Cyprian.		xxvi	Mala. i.	xxvii	Mala. ii	xi
xvi	27	d	v kl.			xxvii	iii	xxviii	iii	xii
v	28	e	iiii kl.			xxviii	Tob. i.	Mat. i.	Tob. ii.	xiii
xiii	29	f	iii kl.	Saint Michael.		xxix	Eccle. 39	ii	Eccl. 44.	xiiii
ii	30	g	pꝛid. kl.	Hierome.		xxx	Tob. iii	iii	Tob. iiii.	xv

October hath xxxj. dayes.

The Moone xxx.

Sunne { riseth / falleth } hours { 8. min. 12. / 3. min. 48. }

							Psalmes.	Morning prayer. 1 Lesson.	Morning prayer. 2 Lesson.	Euening prayer. 1 Lesson	Euening prayer. 2 Lesson.
	1	A	Kalend.		Remige.		i	Tobi. v.	Mar. iiii	Tobi. vi.	i. Cor. 16.
x	2	b	vi	No.			ii	vii	v	viii	ii. Cor. i.
	3	c	v	No.			iii	ix	vi	x	ii
xviii	4	d	iiii	No.			iiii	xi	vii	xii	iii
viii	5	e	iii	No.			v	xiii	viii	xiii	iiii
	6	f	prid.	No.	Faith.		vi	Judit. i.	ix	Judit. ii.	v
xv	7	g	Nonas.				vii	iii	x	iiii	vi
iiii	8	A	viii	Id.			viii	v	xi	vi	vii
	9	b	vii	Id.	Dennis.		ix	vii	xii	viii	viii
xii	10	c	vi	Id.			x	ix	xiii	x	ix
i	11	d	v	Id.			xi	xi	xiiii	xii	x
	12	e	iiii	Id.	Sol in Scorpio.		xii	xiii	xv	xiiii	xi
ix	13	f	iii	Id.	Edward.		xiii	xv	xvi	xvi	xii
	14	g	pri.	Id.			xiiii	Sirac. i.	Luk. di. i	Sirac. ii.	xiii
xvii	15	A	Idus.				xv	iii	di. i.	iiii	Galat. i.
	16	b	xvii	kl.	Nouembris.		xvi	v	ii	vi	ii
vi	17	c	xvi	kl.	Etheldrede.		xvii	vii	iii	viii	iii
xiiii	18	d	xv	kl.	Luke Euangelist.		xviii	Eccle. ii.	iiii	Job. i.	iiii
iii	19	e	xiiii	kl.			xix	Sirac. ix	v	Sirac. x.	v
	20	f	xiii	kl.			xx	xi	vi	xii	vi
xi	21	g	xii	kl.			xxi	xiii	vii	xiiii	Ephes. i.
xix	22	A	xi	kl.			xxii	xv	viii	xvi	ii
	23	b	x	kl.			xxiii	xvii	ix	xviii	iii
viii	24	c	ix	kl.			xxiiii	xix	x	Eccle. i.	iiii
	25	d	viii	kl.	Crispine.		xxv	Eccle. ii.	xi	iii	v
xvi	26	e	vii	kl.			xxvi	iiii	xii	v	vi
v	27	f	vi	kl.	Fast.		xxvii	vi	xiii	vii	Phil. i.
	28	g	v	kl.	Simon and Iude.		xxviii	Job. 24. 25.	xiiii	Job. xiii.	ii
xiii	29	A	iiii	kl.			xxix	Eccle. 8	xv	Eccle. ix.	iii
ii	30	b	iii	kl.			xxx	x	xvi	xi	iiii
	31	c	pri.	kl.	Fast.		xxxi	xii	xvii	xiii	Colos. i.

Nouember hath xxx. dayes.

The Moone xxix.

Sunne { ryseth / falleth } houre 7.min.34. / 4.min.26.

						Pſalmes.	Morning prayer. 1. Leſſon.	Morning prayer. 2. Leſſon.	Euening prayer. 1. Leſſon.	Euening prayer. 2. Leſſon.
f	1	d	Kalend.	All Saints.	i	Mala. iii.	He. 11. 12	Mala. v.	Reue. 19
	2	e	iiii No.		ii	Eccle. 14	Luke 18	Eccle. 15	Col. ii.
xviii	3	f	iii No.		iii	xvi	xix	xvii	iii
vii	4	g	pꝛid. No.		iiii	xviii	xx	xix	iiii
	5	a	Nonas.		v	xx	xxi	xxi	i. Theſ. i.
xv	6	b	viii Id.	Leonard.	vi	xxii	xxii	xxiii	ii
iiii	7	c	vii Id.		vii	xxiiii	xxiii	xxv *	iii
	8	d	vi Id.		viii	xxvii	xxiiii	xxviii	iiii
xii	9	e	v Id.		ix	xxix	Iohn i.	xxx	v
i	10	f	iiii Id.		x	xxxi	ii	xxxii	ii. Thes. i.
ix	11	g	iii Id.	S. Martine.	xi	xxxiii	iii	xxxiiii	ii
	12	a	pꝛid. Id.	Sol in Sagittario.	xii	xxxv	iiii	xxxvi	iii
	13	b	Idus.	Bꝛice.	xiii	xxxvii	v	xxxviii	i. Tim. i.
xvii	14	c	xviii kl.	Decembꝛis.	xiiii	xxxix	vi	xl	ii. iii.
vi	15	d	xvii kl.	Machute.	xv	xli	vii	xlii	iiii
	16	e	xvi kl.		xvi	xliii	viii	xliiii	v
xiiii	17	f	xv kl.	Initi, regni Eliza.	xvii	xlv	ix	xlvi	vi
iii	18	g	xiiii kl.		xviii	xlvii	x	xlviii	ii. Tim. i
	19	a	xiii kl.		xix	xlix	xi	l	ii
xi	20	b	xii kl.	Edmund king,	xx	li	xii	Baru. i.	iii
xix	21	c	xi kl.		xxi	Baru. ii.	xiii	iiii	iiii
viii	22	d	x kl.	Cecilie.	xxii	iiii	xiiii	v	Titus. i.
	23	e	ix kl.	Clement.	xxiii	vi	xv	Eſai. i.	ii. iii.
	24	f	viii kl.		xxiiii	Eſai. ii.	xvi	iii	Philem.
xvi	25	g	vii kl.	Katherine.	xxv	iiii	xvii	v	Hebꝛe. i.
v	26	a	vi kl.		xxvi	vi	xviii	vii	ii
	27	b	v kl.		xxvii	viii	xix	ix	iii
xiii	28	c	iiii kl.		xxviii	x	xx	xi	iiii
ii	29	d	iii kl.	Fast.	xxix	xii	xxi	xiii	v
x	30	e	pꝛid. kl.	Andrewe Apoſt	xxx	Pꝛo. xx.	Actes i.	Pꝛo. xxi.	vi

* Note, that the beginning of the xxvi. Chapter of Eccleſiaſticus (vnto) But when one is, &c. muſt be read with the xxv. Chapter.

17. S^t Hughes Day.

December hath xxxj. dayes.

The Moone xxx.

Sunne { riseth / falleth } houre 8. min. 12. / 3. min. 48.

						Pſalmes.	Morning prayer. 1 Leſſon.	Morning prayer. 2 Leſſon.	Euening prayer. 1 Leſſon.	Euening prayer. 2 Leſſon.
	1	f	Kalend.			i	Eſa. xliii	Actes ii.	Eſai. xl	Hebre. 7.
xviii	2	g	iiii	No.		ii	xvi	iii	xvii	viii
vii	3	a	iii	No.		iii	xviii	iiii	xix	ix
	4	b	pꝛid.	No.		iiii	xx. xxi	v	xxii	x
xb	5	c	Nonas			v	xxiii	vi	xxiiii	xi
iiii	6	d	viii	Id.	Nicolas Biſh.	vi	xxv	vii. vii	xxvi	xii
	7	e	vii	Id.		vii	xxvii	viii. vii	xxviii	xiii
xii	8	f	vi	Id.	Concep. of Ma.	viii	xxix	viii	xxx	Iam. i.
i	9	g	v	Id.		ix	xxxi	ix	xxxii	ii
	10	a	iiii	Id.		x	xxxiii	x	xxxiii	iii
ix	11	b	iii	Id.		xi	xxxv	xi	xxxvi	iiii
	12	c	pꝛid.	Id.	Sol in Capri.	xii	xxxvii	xii	xxxviii	v
xvii	13	d	Idus		Lucie virgin.	xiii	xxxix	xiii	xl	i. Pet. i.
	14	e	xix	kl.	Januarii.	xiiii	xli	xiiii	xli	ii
vi	15	f	xviii	kl.		xv	xlii	xv	xliii	iii
xiiii	16	g	xvii	kl.	O ſapientia.	xvi	xliv	xvi	xlvi	iiii
iii	17	a	xvi	kl.		xvii	xlvii	xvii	xlviii	v
	18	b	xv	kl.		xviii	xlix	xviii	l	ii. Pet. i.
xi	19	c	xiii	kl.		xix	li	xix	lii	ii
xix	20	d	xii	kl.	Faſt.	xx	liii	xx	liiii	iii
	21	e	xi	kl.	Thomas Apoſt.	xxi	Pſa. 23.	xxi	Pſa. 24.	i. Joh. i.
viii	22	f	x	kl.		xxii	Eſai. lv.	xxii	Eſai. 56	ii
	23	g	ix	kl.		xxiii	lvii	xxiii	lviii	iii
xvi	24	a	viii	kl.	Faſt.	xxiiii	lix	xxiiii	lx	iiii
v	25	b	vii	kl.	Chriſtmas.	xxv	Eſai. lx	Luke ii.	Eſai. lvii	Tit. iii.
	26	c	vi	kl.	S. Steuen.	xxvi	Pſa. 28	Act. 6. 7.	Eccle. 4.	Act. vii.
xiii	27	d	v	kl.	S. Iohn.	xxvii	Eccle. v.	Reuel. i.	Eccle. 6.	Reu. 22.
ii	28	e	iv	kl.	Innocents.	xxviii	Iere. 31.	Acts 25	Wil. i.	i. Joh. v.
	29	f	iii	kl.		xxix	Eſai. lxi.	xxvi	Eſa. lxii.	ii. John
x	30	g	ii	kl.		xxx	lxiii	xxvii	lxiii.	iii. John
	31	a	pꝛid.	kl.	Siluester Biſh.	xxxi	lxv	xxviii	lxvi	Jude i.

The order where Morning

and Euening Prayer ſhall be vſed and ſayd.

THe Morning and Euening prayer ſhall be vſed in the accuſtomed place of the Church, Chappell, or Chauncell, except it ſhall be otherwiſe determined by the Ordinarie of the place: And the Chauncels ſhall remayne as they haue done in times paſt.

And here is to be noted, that the Miniſter at the time of the Communion, and at all other times in his miniſtration, ſhall vſe ſuch ornamentes in the Church, as were in vſe by authoritie of Parliament in the ſeconde yere of the raigne of King Edward the ſixt, according to the Acte of Parliament ſet in the beginning of this booke.

An order for Morning praier

dayly throughout the yeere.

At the beginning both of Morning prayer, and likewiſe of Euening prayer, the Miniſter ſhall reade with a lowde voyce ſome one of theſe ſentences of the Scriptures that follow. And then hee ſhall ſay that which is written after the ſaide ſentences.

AT what time ſoeuer a ſinner doeth repent him of his ſinne, from the bottome of his heart, I will put al his wickednes out of my remembrance, ſaith the Lord. Eze. xviii.

I doe knowe mine owne wickednes, and my ſinne is alwaye againſt me. Pſal. li.

Turne thy face alway from my ſinnes (O Lorde) and blot out all our offences. Pſal. li.

A ſorowful ſpirit is a ſacrifice to God: deſpiſe not (O Lorde) humble and contrite hearts. Pſal. li.

Rent your heartes, and not your garmentes, and turne to the Lorde your God, becauſe he is gentle and mercifull, patient, and of much mercie, and ſuch a one that is ſorie for your afflictions. Ioel. ii.

Dan.ix. To thee (O Lorde God) belongeth mercie and forgiuenes, for we haue gone away from thee, and haue not hearkened to thy voyce, whereby wee might walke in thy lawes which thou hast appointed for vs.

Iere.x. Correct vs (O Lorde) and yet in thy iudgement, not in thy furie, lest we should be consumed and brought to nothing.

Matth.iii. Amend your liues, for the kingdome of God is at hand.

Luke xv. I will goe to my father, and say to him, Father, I haue sinned against heauen, and against thee: I am no more worthy to be called thy sonne.

Psal.cxliii Enter not into iudgement with thy seruants, O Lord: for no flesh is righteous in thy sight.

i.Iohn.i. If we say that we haue no sinne, we deceiue our selues, and there is no trueth in vs.



Eare ly beloued brethren, the scripture moueth vs in sundrie places, to acknowledge and confesse our manifolde sinnes and wickednesse, and that wee should not dissemble nor cloke them before the face of Almightie God our heauenly Father, but confesse them with an humble, lowly, penitent, and obedient heart, to the ende that wee may obteyne forgiuenesse of the same, by his infinite goodnesse and mercie. And although we ought at all times humbly to acknowledge our sinnes before God: yet ought we most chiefly so to doe, when we assemble and meete together, to render thanks for the great benefites that we haue receiued at his handes, to set forth his most worthie prayse, to heare his most holy worde, and to aske those things which be requisite and necessarie, as well for the body as the soule. Wherefore I pray and beseech you, as many as be here present, to accompany me with a pure heart and humble voyce, vnto the throne of the heauenly grace, saying after me.

Morning prayer.

A generall confeſion to be ſaide of the whole congregation after the Miniſter, kneeling.



Lmightie and moſt mercifull Father, Wee haue erred and ſtrayed from thy waies like loſt ſheepe, We haue followed too much the deuiſes and deſires of our owne hearts, wee haue offended againſt thy holy Lawes, We haue left vndone thoſe thinges which wee ought to haue done, and we haue done thoſe thinges which wee ought not to haue done, and there is no health in vs, but thou, O Lorde, haue mercie vpon vs miſerable offenders, ſpare thou them, O God, which confeſſe their faultes, reſtore thou them that bee penitent, according to thy promiſes declared vnto mankinde in Chriſt Jeſus our Lorde, and graunt, O moſt mercifull father, for his ſake, that we may hereafter liue a godly, righteous, and ſober life, to the glory of thy holy name, Amen.

The abſolution to be pronounced by the Miniſter alone.



Lmightie God, the father of our Lorde Jeſus Chriſt, which deſireth not the death of a ſinner, but rather that hee may turne from his wickednes and liue, and hath giuen power and commaundement to his miniſters, to declare and pronounce to his people beeing penitent, the abſolution and remiſſion of their ſinnes: he pardoneth and abſolueth all them which truely repent, and vnfaynedly beleeue his holy Goſpell. Wherefore wee beſeech him to graunt vs true repentance and his holy Spirite, that thoſe things may pleaſe him which wee doe at this preſent, and that the reſt of our life hereafter may bee pure and holy, ſo that at the laſt We may come to his eternall ioy, through Jeſus Chriſt our Lord.

The people ſhall anſwere, Amen.

Morning prayer.

Then ſhall the Miniſter begin the Lords prayer with a lowde voyce.



Ur Father which art in heauen, halowed bee thy name. Thy kingdome come. Thy will be done in earth, as it is in heauen. Giue vs this day our dayly bread. And forgiue vs our treſpaſſes, as we forgiue them that treſpaſſe againſt vs. And leade vs not into temptation. But deliuer vs from euill. Amen.

Then likewiſe he ſhall ſay.

O Lord open thou our lippes.

Anſwere.

And our mouth ſhal ſhew forth thy prayſe.

Prieſt.

O God make ſpeede to ſaue vs.

Anſwere.

O Lord make haſt to helpe vs.

Prieſt.

Glory be to the father, and to the ſonne. &c.
As it was in the beginning, is now. &c.
Prayſe ye the Lord.

Then ſhall be ſayd or ſung this Pſalme following.

Venite, exultemus domino. Pſal. 95.



Come, let vs ſing vnto the Lorde: let vs heartily reioyce in ỹ ſtrength of our ſaluation.

Let vs come before his preſence with thankſgiuing: and ſhewe our ſelues glad in him with Pſalmes.

For the Lorde is a great God: and a great king aboue all gods.

In his hand are all the corners of the earth: and the ſtrength of the hilles is his alſo.

The ſea is his, and he made it: and his hands prepared the drie land.

O come, let vs worſhip, and fall downe: and kneele before the Lord our maker. *Pſ. 86. 9. & 132. 7.*

For he is the Lord our God: and we are the people of his paſture,

pasture, and the sheepe of his handes.

To day if ye will heare his voyce, harden not your hearts: as in the prouocation, and as in the day of temptation in the wildernesse.

When your fathers tempted me: prooued me, and sawe my workes.

Fourtie yeeres long was I grieued with this generation, and saide: It is a people that doe erre in their heartes, for they haue not knowen my wayes.

Unto whome I sware in my wrath: that they should not enter into my rest.

Glory be to the father, and to the sonne: and to the holie ghost.

As it was in the beginning, is now, and euer shalbe: World without ende, Amen.

Then shall followe certaine Psalmes in order, as they bee appoynted in a table made for that purpose, except there bee proper Psalmes appoynted for that day. And at the ende of euery Psalme throughout the yeere, and likewise in the end of Benedictus, Benedicite, Magnificat, & Nunc dimittis, shall be repeated:

Glory be to the Father. &c. As it was in the. &c.

Then shall be read two Lessons distinctly with a lowde voyce, that the people may heare. The first, of the old Testament. The second, of the new, like as they be appoynted in the Kalender, except there be proper Lessons assigned for that day: the Minister that readeth the Lesson, standing, & turning him so, as he may best be heard of al such as be present, And before euery lesson, the Minister shall say thus, The first, second, third, or fourth Chapter of Genesis, or Exodus, Matthew, Marke, or other like, as is appoynted in the Kalender. And in the ende of euery Chapter he shal say, **Here endeth such a Chapter of such a booke.**

And to the ende the people may the better heare in such places where they doe sing, there shall the Lessons be sung in a playne tune, after the maner of distinct reading: and likewise the Epistle and Gospel.

After the first Lesson, shall followe Te Deum laudamus in English, dayly throughout the whole yeere.

Morningprayer.

Te Deum laudamus



E prayse thee, O God: we knowledge thee to be the Lord.
All the earth doeth worship thee: the father euerlasting.
To thee all Angels cry aloude: the heauens, and all the powers therein.
To thee Cherubin, & Seraphin: continually doe crye.
Holy, holy, holy: Lord God of Sabaoth.
heauen and earth are full of the maiestie of thy glory.
The glorious companie of the Apostles: prayse thee.
The goodly fellowship of the Prophets: prayse thee.
The noble armie of Martyrs: prayse thee.
The holy Church throughout all the worlde: doeth knowledge thee.
The Father: of an infinite maiestie.
Thine honourable: true, and onely Sonne.
Also the holy Ghost: the comforter.
Thou art the king of glory: O Christ.
Thou art the euerlasting Sonne: of the Father.
When thou tookest vpon thee to deliuer man: thou diddest not abhorre the virgins Wombe.
When thou haddest ouercome the sharpenesse of death: thou diddest open the kingdome of heauen to all beleeuers.
Thou sittest at the right hande of God: in the glorie of the father.
We beleeue that thou shalt come: to be our iudge.
We therefore pray thee helpe thy seruants: whome thou hast redeemed with thy precious blood.
Make them to be nombred with thy Saintes: in glorie euerlasting.
O Lord saue thy people: and blesse thine heritage.
Gouerne them: and lift them vp for euer.
Day by day: We magnifie thee.
And we worship thy name: euer world without end.
Vouchsafe (O Lord:) to keepe vs this day without sinne.

O Lord

Morning prayer.

O Lorde haue mercie vpon vs: haue mercie vpon vs.
O Lorde let thy mercie lighten vpon vs: as our trust is in thee.
O Lord, in thee haue I trusted: let me neuer be confounded.

¶ For this Canticle. Benedicite omnia opera. &c.

All ye Workes of the Lord, bleſſe ye the Lorde: prayſe him and magnifie him for euer. Benedicite.

O ye angels of the Lord, bleſſe ye the Lorde: prayſe him and magnifie him for euer.

O ye heauens, bleſſe ye the Lord: prayſe him and magnifie him for euer.

O ye waters that be aboue the firmament, bleſſe yee the Lorde: prayſe him and magnifie him for euer.

O all ye powers of the Lorde, bleſſe ye the Lorde: prayſe him and magnifie him for euer.

O ye Sunne and Moone, bleſſe ye the Lorde: prayſe him and magnifie him for euer.

O ye ſtarres of heauen, bleſſe ye the Lorde: prayſe him and magnifie him for euer.

O ye ſhowres and deaw, bleſſe ye the Lorde: prayſe him and magnifie him for euer.

O ye windes of God, bleſſe ye the Lorde: prayſe him and magnifie him for euer.

O ye fire and heate, bleſſe ye the Lorde: prayſe him and magnifie him for euer.

O ye winter and Sommer, bleſſe ye the Lord: prayſe him and magnifie him for euer.

O ye deawes and froſtes, bleſſe ye the Lorde: prayſe him and magnifie him for euer.

O ye froſt and colde, bleſſe ye the Lorde: prayſe him and magnifie him for euer.

O ye yce and ſnowe, bleſſe ye the Lorde: prayſe him and magnifie him for euer.

O ye nights and dayes, bleſſe ye the Lord: prayſe him and magnifie him for euer.

O ye light and darkeneſſe, bleſſe ye the Lord: prayſe him and magnifie him for euer.

O ye lightenings and cloudes, bleſſe ye the Lord: prayſe him and magnifie him for euer.

O let the earth bleſſe the Lorde: yea, let it prayſe him and magnifie him for euer.

O ye mountaines and hilles, bleſſe ye the Lord: prayſe him and magnifie him for euer.

O all ye greene things vpon the earth, bleſſe ye the Lord: prayſe him and magnifie him for euer.

O ye welles, bleſſe ye the Lorde: prayſe him and magnifie him for euer.

O ye Seas and floods, bleſſe ye the Lorde: prayſe him and magnifie him for euer.

O ye whales and all that moue in the waters, bleſſe ye the Lord: prayſe him and magnifie him for euer.

O all ye foules of the ayre, bleſſe ye the Lorde: prayſe him and magnifie him for euer.

O all ye beaſtes and cattel, bleſſe ye the Lord: prayſe him and magnifie him for euer.

O ye children of men, bleſſe ye the Lorde: prayſe him and magnifie him for euer.

O let Iſrael bleſſe the Lord: prayſe him and magnifie him for euer.

O ye prieſtes of the Lord, bleſſe ye the Lorde: prayſe him and magnifie him for euer.

O ye ſeruants of the Lord, bleſſe ye the Lord: prayſe him and magnifie him for euer.

O ye ſpirits and ſoules of the righteous, bleſſe ye the Lord: prayſe him and magnifie him for euer.

O ye holy and humble men of heart, bleſſe ye the Lorde: prayſe him and magnifie him for euer.

O Ananias, Azarias, and Miſael, bleſſe ye the Lorde: prayſe him and magnifie him for euer.

Glory be to the father, and to the ſonne. &c.
As it was in the beginning, is now. &c.

And after the ſecond Leſſon, ſhalbe vſed and ſayde Benedictus in Engliſh, as followeth.

Bleſſed

Morning prayer.

Benedictus.

BLessed be the Lorde God of Israel: for he hath visited and redeemed his people.

And hath rayled vp a mightie saluation for vs: in the house of his seruant Dauid,

As he spake by the mouth of his holy Prophetes: which haue beene since the world began.

That we shoulde be saued from our enemies: and from the handes of all that hate vs.

To performe the mercie promised to our forefathers: and to remember his holy couenant.

To performe the othe which he sware to our forefather Abraham: that he would giue vs.

That we, being deliuered out of the handes of our enemies: might serue him without feare.

In holines and righteousnesse before him: all the dayes of our life.

And thou childe shalt be called the Prophet of the hyest: for thou shalt go before the face of the Lord to prepare his waies.

To giue knowledge of saluation vnto his people: for the remission of their sinnes.

Through the tender mercie of our God: whereby the day spring from an high hath visited vs.

To giue light to them that sit in darkenesse, and in the shadowe of death: and to guide our feete into the way of peace.

Glory be to the father, and to the sonne. &c.

As it was in the beginning, is now, &c.

Or this C. Psalme. Iubilate Deo.

Iubilate Deo.

BE ioyfull in the Lorde (all ye landes:) serue the Lord with gladnesse, and come before his presence with a song.

Be ye sure that the Lorde hee is God: it is hee that hath made vs, and not we our selues, we are his people, and the sheepe of his pasture.

O goe

Morning prayer.

O goe your way into his gates with thankesgiuing, and into his courtes with prayse: be thankfull vnto him, & speake good of his name.

For the Lord is gratious, his mercy is euerlasting: and his trueth endureth from generation to generation.

Glory be to the father, and to the sonne. &c.
As it was in the beginning, is now. &c.

Then shalbe sayde the Creede, by the Minister and the people standing. The Apostles Creed

I Beleeue in God the father almightie, maker of heauen and earth: and in Iesus Christ his onely sonne our Lord, which was conceiued by the holy ghost, borne of the virgin Marie, suffered vnder Pontie Pilate, was crucifyed, dead, and buried, he descended into hel. The thirde day he rose againe from the dead. He ascended into heauen, and sitteth on the right hande of God the father Almightie. From thence shall he come to iudge the quicke and the dead. I beleeue in the holy Ghost, the holie Catholique Church, the Communion of saynctes, the forgiuenesse of sinnes, the resurrection of the bodie, and the life euerlasting, Amen.

And after that, these prayers following, aswell at Euening prayer, as at Morning prayer, all deuoutly kneeling, the Minister first pronouncing with a lowde voyce.

The Lord be with you.
Answere.
And with thy spirit.
The Minister.
Let vs pray.
Lord haue mercie vpon vs.
Christ haue mercie vpon vs.
Lord haue mercie vpon vs.

Then the Minister, Clarkes, and people, shall say the Lordes prayer in English, with a lowde voyce.

Our father which art in heauen. &c.

Then

Morning prayer.

Then the Minister standing vp, shall say.

O Lord shewe thy mercie vpon vs.

Answere.

And graunt vs thy saluation.

Priest.

O Lord saue the Queene.

Answere.

And mercifully heare vs when we call vpon thee.

Priest.

Indue thy Ministers with righteousnesse.

Answere.

And make thy chosen people ioyfull.

Priest.

O Lord saue thy people.

Answere.

And blesse thine inheritance.

Priest.

Giue peace in our time, O Lord.

Answere.

Because there is none other that fighteth for vs, but only thou, O God.

Priest.

O God make cleane our hearts within vs.

Answere.

And take not thy holy spirite from vs.

Then shall followe three Collectes. The first, of the day, which shall be the same that is appoynted at the Communion, The second, for peace, The third, for grace to liue well. And the two last Collectes shall neuer alter, but dayly bee saide at Morning prayer throughout all the yeere, as followeth.

The second Collect for peace.

O God, which art authour of peace, and louer of concorde, in knowledge of whome standeth our eternall life, whose seruice is perfect freedome: defende vs thy humble seruantes in all assaultes of our enemies: that we we surely trusting in thy defence, may not feare the power of any aduersaries, through the might of Jesus Christ our Lord, Amen.

The

Euening prayer.

The thirde Collect for grace.

O Lorde our heauenly father, almightie and euerlasting God, which hast safely brought vs to the beginning of this day, defende vs in the same with thy mightie power, and graunt that this day wee fall into no sinne, neither run into any kinde of daunger: but that all our doings may be ordered by thy gouernance, to doe alwayes that is righteous in thy sight, through Iesus Christ our Lorde. Amen.

An order for Euening prayer

throughout the yeere.

The Priest shall say.

Our father which art in heauen.

Then likewise he shall say.

O Lord open thou our lippes.

Answere.

And our mouth shal shew forth thy prayse.

Priest.

O God make speede to saue vs.

Answere.

O Lord make hast to helpe vs.

Priest.

Glory be to the father, and to the sonne: and to the holie Ghost.

As it was in the beginning, is now, and euer shalbe: world without ende, Amen.

Prayse ye the Lord.

Then Psalmes in order as they be appoynted in the table for psalmes, except there be proper psalmes appoynted for that day. Then a lesson of the olde Testament, as is appoynted likewise in the Kalender, except there be proper lessons appoynted for that day. After that, Magnificat in English, as followeth.

My

Euening prayer.

MY soule doeth magnifie the Lorde: & my spirite hath reioyced in God my sauiour. Magnificat. Luke 1.

For he hath regarded: the lowlinesse of his handmaiden.

For beholde from henceforth: all generations shal cal me blessed.

For he that is mightie hath magnified me: and holy is his name.

And his mercie is on them that feare him: throughout al generations.

He hath shewed strength with his arme: he hath scattered the proude in the imagination of their hearts.

He hath put downe the mightie from their seate: and hath exalted the humble and meeke.

He hath filled the hungrie with good things: and the riche he hath sent emptie away.

He remembring his mercie, hath holpen his seruant Israel: as he promised to our forefathers, Abraham and his seede for euer.

Glorie be to the father, and to the sonne. &c.

As it was in the beginning, is now. &c.

Or els this Psalme.

OSing vnto the Lorde a newe song: for he hath done marueylous things. Cantate Domino. Psal. 98.

With his owne right hande, and with his holy arme: hath hee gotten himselfe the victorie.

The Lorde declared his saluation: his righteousnes hath he openly shewed in the sight of the heathen.

Hee hath remembred his mercie and trueth towards the house of Israel: and all the endes of the world haue seene the saluation of our God.

Shewe your selues ioyfull vnto the Lorde, all yee landes: sing, reioyce, and giue thankes.

Prayse

Euening prayer.

Prayse the Lorde vpon the Harpe: sing to the Harpe with a Psalme of thankesgiuing.

With trumpets also and shawmes: O shewe your selues ioyful before the Lord the king.

Let the sea make a noyse, and al that therein is: the rounde world, and they that dwel therein.

Let the floods clappe their hands, and let the hilles be ioyful together before the Lorde: for hee is come to iudge the earth.

With righteousnesse shal hee iudge the world: and the people with equitie.

Glory be to the father, and to the sonne. &c.

As it was in the beginning, is now. &c.

Then a Lesson of the newe Testament. And after that, Nunc dimittis in English, as followeth.

Nunc dimittis. Luke 2.

LOrde now lettest thou thy seruant departe in peace: according to thy word.

For mine eyes haue seene: thy saluation.

Which thou hast prepared: before the face of all people.

To be a light to lighten the Gentiles: and to be the glory of thy people Israel.

Glory be to the father, and to the sonne. &c.

As it was in the beginning, is now. &c.

Or els this Psalme.

Deus misereatur. Psal. 67.

GOd be mercifull vnto vs, & blesse vs: and shew vs the light of his countenance, and be mercifull vnto vs.

That thy way may be knowen vpon earth: thy sauing health among all nations.

Let the people prayse thee, O God: yea let all the people prayse thee.

O let the nations reioyce and be glad: for thou shalt iudge the folke righteously, and gouerne the nations vpon earth.

Let

Euening prayer.

Let the people prayse thee, O God: let al the people prayse thee.

Then shall the earth bring foorth her increase: and God, euen our owne God shal giue vs his blessing.

God shall blesse vs: and all the endes of the worlde shall feare him.

Glory be to the father, and to the sonne: and to the holie ghost.

As it was in the beginning, is now, and euer shalbe: World without ende, Amen.

Then shall followe the Creede, with other prayers, as is before appoynted at Morning prayer after Benedictus, and with three Collectes, First of the day, The seconde of peace. The thirde for ayde against all perilles, as hereafter followeth: which two last Collectes shall be dayly sayde at Euening prayer, without alteration.

The second Collect at Euening prayer.



God, from whome all holy desires, all good counsayles, and all iust workes doe proceede: giue vnto thy seruantes that peace which the worlde can not giue, that both our hearts may be set to obey thy commandements, and also that by thee we being defended from the feare of our enemies, may passe our time in rest and quietnesse, through the merites of Iesus Christ our Sauiour. Amen.

The thirde Collect for ayde against all perils.

LIghten our darkenesse we beseech thee, O Lord, and by thy great mercie defende vs from all perils and dangers of this night, for the loue of thy onely sonne our sautour Iesus Christ. Amen.

In the feastes of Christmas, the Epiphanie, Saint Matthie, Easter, the Ascension, Pentecost, Saint Iohn Baptist, Saint Iames, Saint Bartholomewe, Saint Matthew, Saint Simon and Iude, Saint Andrewe, and Trinitie Sunday, shalbe sung or saide, immediatly after Benedictus, this confession of our Christian faith.

Whosoeuer

Tadock : Milk Ath Book.

Quicunque vult.

Quicunque vult.

S^t Athanatius Creed



Whosoeuer will be saued: before all things it is necessary that he holde the Catholique faith.

Which faith, except euery one do keepe holy and undefiled: without doubt hee shall perish euerlastingly.

And the Catholique faith is this: that we worship one God in trinitie, and trinitie in unitie.

Neither confounding ỹ persons: nor deuiding the substance.

For there is one person of the father, another of the sonne: and another of the holy Ghost.

But the godhead of the father, of the sonne, and of the holy Ghost, is all one: the glory equall, the maiestie coeternall.

Such as the father is, such is the sonne: and such is the holy Ghost.

The father uncreate, the sonne uncreate: & the holy Ghost uncreate.

The father incomprehensible, the sonne incomprehensible: and the holy ghost incomprehensible.

The father eternall, the sonne eternall: and the holy ghost eternall.

And yet they are not three eternals: but one eternall.

As also there be not three incomprehensibles, nor three uncreated: but one uncreated, and one incomprehensible.

So likewise the father is almightie, the sonne almightie: and the holy ghost almightie.

And yet they are not three almighties: but one almightie.

So the father is God, the sonne is God: and the holy ghost is God.

And yet they are not three Gods: but one God.

So likewise the father is Lorde, the sonne Lorde: and the holy Ghost Lord.

And yet not three Lords: but one Lord.

For like as we be compelled by the christian veritie: to acknowledge euery person by him selfe to be God and Lord.

So

So are wee forbidden by the Catholique religion: to say there be three Gods, or three Lords.

The Father is made of none: neither created, nor begotten.

The Sonne is of the Father alone: not made, nor created, but begotten.

The holy ghost is of the father, and of the sonne: neither made, nor created, nor begotten, but proceeding.

So there is one father, not three fathers, one sonne, not three sonnes: one holy ghost, not three holy ghostes.

And in this trinitie, none is afore or after other: none is greater or lesse then another.

But the whole three persons be coeternall together: and coequall.

So that in all thinges, as is aforesayde: the vnitie in trinitie, and the trinitie in vnitie is to be worshipped.

Hee therefore that will be saued: must thus thinke of the trinitie.

Furthermore it is necessarie to euerlasting saluation: that he also beleeue rightly in the incarnation of our Lorde Jesus Christ.

For the right faith is, that we beleeue and confesse: that our Lorde Jesus Christ, the sonne of God, is God and man.

God, of the substance of the Father, begotten before the worldes: and man, of the substance of his mother, borne in the worlde.

Perfect God, and perfect man: of a reasonable soule, and humane flesh subsisting.

Equall to the father as touching his godhead: and inferior to the father, touching his manhood.

Who although he be God and man: yet he is not two, but one Christ.

One, not by conuersion of the godhead into flesh: but by taking of the manhood into God.

One altogether, not by confusion of substance: but by vnitie of person.

For as the reasonable soule and flesh is one man: so God and man is one Christ.

Quicunque vult.

Who ſuffered for our ſaluation: deſcended into hel, roſe againe the thirde day from the dead.

Hee aſcended into heauen, he ſitteth on the right hande of the Father, God almightie: from whence hee ſhall come to iudge the quicke and the dead.

At whoſe comming all men ſhall riſe againe with their bodies: and ſhal giue accompt for their owne workes.

And they that haue done good, ſhall goe into life euerlaſting: and they that haue done euill into euerlaſting fire.

This is the Catholique faith: which except a man beleeue faithfully, he cannot be ſaued. *At the beginninge of the order for the Communion. See the Nicen Creed.*

Glory be to the father, and to the ſonne. &c.
As it was in the beginning, is now. &c.

Se the Nicen Creed, ye ſecond pa: after the order for ye Communion.

Thus endeth the order of *Morning and Euening prayer*, throughout the whole yeere.

Here

Here followeth the Letanie,

to be vſed vpon Sundayes, Wedneſdayes, and Fry-
dayes, and at other times when it
ſhalbe commanded by the
Ordinarie.



God the Father of heauen: haue mercie vpon vs miſerable ſinners.

O God the Father of heauen: haue mercie vpon vs miſerable ſinners.

O God the ſonne redeemer of the world: haue mercie vpon vs miſerable ſinners.

O God the ſonne redeemer of the worlde: haue mercie vpon vs miſerable ſinners.

O God the holy Ghoſt proceeding from the father & the ſonne: haue mercie vpon vs miſerable ſinners.

O God the holy Ghoſt proceeding from the father and the ſonne: haue mercie vpon vs miſerable ſinners.

O holy, bleſſed, and glorious Trinitie, three perſons and one God: haue mercie vpon vs miſerable ſinners.

O holy, bleſſed, and glorious Trinitie, three perſons and one God: haue mercie vpon vs miſerable ſinners.

Remember not Lorde our offences, nor the offences of our forefathers, neither take thou vengeance of our ſinnes: ſpare vs good Lorde, ſpare thy people whome thou haſt redeemed with thy moſt precious blood, and be not angry with vs for euer.

Spare vs good Lord.

From all euill and miſchiefe, from ſinne, from the craftes and aſſaultes of the deuil, from thy wrath, and from euerlaſting damnation.

Good Lord deliuer vs.

From all blindeneſſe of heart, from pryde, vayne glory, and hypocriſie, from enuie, hatred, and malice, and all vncharitableneſſe.

Good Lord deliuer vs.

From fornication, and all other deadly ſinne, and from all the deceites of the worlde, the fleſh, and the deuill.

The Letanie.

Good Lord deliuer vs.

From lightning and tempest, from plague, pestilence, and famine, from battayle and murther, and from sudayne death.

Good Lord deliuer vs.

From all sedition and priuie conspiracie, from al false doctrine and heresie, from hardnesse of heart, & contempt of thy worde and commandement.

Good Lord deliuer vs.

By the mysterie of thy holy incarnation, by thy holy nativitie and circumcision, by thy baptisme, fasting, and temptation.

Good Lord deliuer vs.

By thine agonie and bloody sweate, by thy crosse and passion, by thy precious death and buriall, by thy glorious resurrection and ascension, and by the comming of the holy Ghost.

Good Lord deliuer vs.

In all time of our tribulation, in all time of our wealth, in the houre of death, and in the day of iudgement.

Good Lord deliuer vs.

We sinners doe beseech thee to heare vs (O Lorde God) and that it may please thee to rule and gouerne thy holy Church vniuersally in the right way.

We beseech thee to heare vs good Lord.

That it may please thee to keepe and strengthen in the true worshipping of thee, in righteousnesse and holinesse of life, thy seruant Elizabeth our most gratious Queene and gouernour.

We beseech thee to heare vs good Lord.

That it may please thee to rule her heart in thy faith, feare, and loue, and that shee may euermore haue affiaunce in thee, and euer seeke thy honour and glory.

We beseech thee to heare vs good Lord.

That it may please thee to be her defender and keeper, giuing her the victorie ouer all her enemies.

We beseech thee to heare vs good Lord.

That it may please thee to illuminate all Bishoppes, Pastours, and Ministers of the Church, with true knowledge and vnderstanding of thy worde, and that both by their

preaching

preaching and liuing they may set it foorth, and shew it accordingly.

We beseech thee to heare vs good Lord.

That it may please thee to endue the Lordes of the Counsaile, and all the Nobilitie, with grace, wisedome, and vnderstanding.

We beseech thee to heare vs good Lord.

That it may please thee to bless and keepe the Magistrates, giuing them grace to execute iustice, and to mayntayne trueth.

We beseech thee to heare vs good Lord.

That it may please thee to bless and keepe all thy people.

We beseech thee to heare vs good Lord.

That it may please thee to giue to all nations vnitie, peace, and concord.

We beseech thee to heare vs good Lord.

That it may please thee to giue vs an heart to loue and dread thee, and diligently to liue after thy commandements.

We beseech thee to heare vs good Lord.

That it may please thee to giue to all thy people increase of grace, to heare meekely thy word, and to receiue it with pure affection, and to bring foorth the fruites of the spirite.

We beseech thee to heare vs good Lord.

That it may please thee to bring into the way of trueth, all such as haue erred and are deceiued.

We beseech thee to heare vs good Lord.

That it may please thee to strengthen such as doe stande, and to comfort and helpe the weake hearted, and to rayse vp them that fall, and finally to beate downe Satan vnder our feete.

We beseech thee to heare vs good Lord.

That it may please thee to succour, helpe, and comfort, all that be in danger, necessitie, and tribulation.

We beseech thee to heare vs good Lord.

That it may please thee to preserue all that trauaile by lande or by water, all women labouring of childe, all sicke persons, and young children, and to shewe thy pitie vpon all prisoners and captiues.

The Letanie.

We beſeech thee to heare vs good Lord.

That it may pleaſe thee to defend and prouide for the fatherleſſe children and Widowes, and all that be deſolate and oppreſſed.

We beſeech thee to heare vs good Lord.

That it may pleaſe thee to haue mercie vpon all men.

We beſeech thee to heare vs good Lord.

That it may pleaſe thee to forgiue our enemies, perſecuters, and ſlaunderers, and to turne their hearts.

We beſeech thee to heare vs good Lord.

That it may pleaſe thee to giue and preſerue to our vſe the kindely fruites of the earth, ſo as in due time We may enioy them.

We beſeech thee to heare vs good Lord.

That it may pleaſe thee to giue vs true repentance, to forgiue vs al our ſinnes, negligences, and ignorances, and to endue vs with the grace of thy holy ſpirite, to amende our liues according to thy holy word.

We beſeech thee to heare vs good Lord.

Sonne of God: We beſeech thee to heare vs.

Sonne of God: we beſeech thee to heare vs.

O Lambe of GOD, that takeſt away the ſinnes of the worlde.

Graunt vs thy peace.

O Lambe of GOD, that takeſt away the ſinnes of the world.

Haue mercie vpon vs.

O Chriſt heare vs.

O Chriſt heare vs.

Lord haue mercie vpon vs.

Lord haue mercie vpon vs.

Chriſt haue mercie vpon vs.

Chriſt haue mercie vpon vs.

Lord haue mercie vpon vs.

Lord haue mercie vpon vs.

Our father which art in heauen.
And leade vs not into temptation.
But deliuer vs from euill. Amen.

The verſicle.

O Lord deale not with vs after our ſinnes.

Anſwere.

Answere.

Neither reward vs after our iniquities.

Let vs pray.



God merciful father, that despisest not the sighing of a contrite heart, nor the desire of such as bee sorowfull, mercifully assist our prayers, that we make before thee in all our troubles and aduersities whensoeuer they oppresse vs, and graciously heare vs, that those euils which the craft and subtiltie of the deuill or man worketh against vs, bee brought to nought, and by the prouidence of thy goodnesse they may be dispersed, that wee thy seruants being hurt by no persecutions, may euermore giue thankes vnto thee in thy holy Church, through Iesus Christ our Lord.

O Lord arise, helpe vs, and deliuer vs for thy names sake.

O God, we haue heard with our eares, and our fathers haue declared vnto vs the noble workes that thou diddest in their dayes, and in the olde time before them. Psal. 44. 1. 2

O Lord arise, helpe vs, and deliuer vs for thine honour.

Glory be to the father, and to the sonne, and to the holy ghost. As it was in the beginning, is now, and euer shalbe, world without end. Amen.

From our enemies defend vs, O Christ.

Graciously looke vpon our afflictions.

Pitifully beholde the sorowes of our hearts.

Mercifully forgiue the sinnes of thy people.

Fauourably with mercie heare our prayers.

O sonne of Dauid haue mercie vpon vs.

Both now and euer vouchsafe to heare vs, O Christ.

Graciously heare vs, O Christ, Graciously heare vs, O Lord Christ.

The versicle.

O Lord let thy mercie be shewed vpon vs.

Answere.

As we doe put our trust in thee.

The Letanie.

Let vs pray.



E humbly beseech thee, O father, mercifully to looke vpon our infirmities: and for the glory of thy names sake, turne frō vs all those euils that wee most righteously haue deserued, and graunt that in all our troubles wee may put our whole trust and confidence in thy mercie, and euermore serue thee in holinesse and pureness of liuing, to thy honour and glorie, through our onely mediatour and aduocate Iesus Christ our Lord. Amen.

A prayer for the Queenes Maiestie.



O Lord our heauenly father, high and mightie, King of Kings, Lord of Lordes, the onely ruler of princes, which doest from thy throne beholde al the dwellers vpō earth, most heartily we beseech thee with thy fauour to behold our most gracious soueraigne Ladie Queene Elizabeth, and so replenish her with the grace of thy holy spirite, that she may alway encline to thy wil, and walke in thy way: endue her plēteously with heauenly gifts, graunt her in health and wealth long to liue, strengthen her, that she may vanquish and ouercome all her enemies, and finally after this life she may attaine euerlasting ioy and felicitie, through Iesus Christ our Lord. Amen.



Almightie and euerlasting God, which onely worketst great marueiles, sende downe vpon our Bishops and Curates, and all congregatiōs committed to their charge, the healthfull spirite of thy grace, and that they may truely please thee, powre vpon them the continuall dewe of thy blessing: Graunt this, O Lord, for the honour of our aduocate and mediatour Iesus Christ, Amen.

A prayer

The Letanie.

A prayer of Chryſoſtome.

ALmightie God, which haſt giuen vs grace at this time with one accord, to make our commō ſupplications vnto thee, and doeſt promiſe that when two or three be gathered together in thy name, thou wilt graunt their requeſtes: fulfill now, O Lord, the deſires and petitions of thy ſeruants, as may be moſt expedient for them, graunting vs in this worlde knowledge of thy trueth, and in the world to come life euerlaſting. Math 18.19.20

2. Corinth. 13.

THe grace of our Lorde Jeſus Chriſt, and the loue of God, and the felowſhip of the holy Ghoſt, be with vs all euermore. Amen.

For raine, if the time require.

O God heauenly father, which by thy ſonne Jeſus Chriſt, haſt promiſed to all them that ſeeke thy kingdome, and the righteouſneſſe thereof, all things neceſſary to their bodily ſuſtenance: Sende vs, we beſeech thee, in this our neceſſitie, ſuch moderate raine and ſhowres, that we may receiue the fruites of the earth to our comfort, and to thy honour, through Jeſus Chriſt our Lord, Amen.

For faire weather.

O Lorde God, which for the ſinne of man diddeſt once drowne all the worlde, except eight perſons, and afterwarde of thy great mercie didſt promiſe neuer to deſtroy it ſo againe: Wee humbly beſeech thee, that although wee for our iniquities haue worthilie deſerued this plague of raine and waters, yet vpon our true repentance, thou wilt ſend vs ſuch weather, whereby we may receiue the fruites of the earth in due ſeaſon, and learne both by thy puniſhment to amende our liues, and for thy clemencie to giue thee praiſe and glory, through Jeſus Chriſt our Lord. Amen.

In

The Letanie.

In the time of dearth and famine.

O God heauenlie Father, whose gift it is ỹ the rayne doeth fall, the earth is fruitful, beastes increase and fishes doe multiplie: beholde, we beseech thee, ỹ afflictions of thy people, and graunt that the scarcitie and dearth (which we doe now most iustly suffer for our iniquitie) may through thy goodnesse be mercifully turned into cheapnesse & plentie, for the loue of Iesus Christ our Lord, to whom with thee and the holy Ghost, be all honour &c.

In the time of warre.

O Almightie God, king of all kinges, and gouernour of all things, whose power no creature is able to resist, to whome it belongeth iustlie to punish sinners, and to be mercifull to them that truely repent: saue and deliuer vs (we humblie beseech thee) from the handes of our enemies, abate their pride, asswage their malice, and confounde their deuises, that we being armed with thy defence, may be preserued euermore from all perils, to glorifie thee which art the only giuer of all victorie, through the merites of thy onely sonne Iesus Christ our Lord.

In the time of any common plague or sickenesse.

O Almightie God, which in thy wrath in the time of King Dauid, diddest slay with the plague of pestilence three score and ten thousand, and yet remembring thy mercie diddest saue the rest: haue pity vpon vs miserable sinners, that now are visited with great sickenesse and mortalitie, that like as thou diddest then commaund thine Angel to cease from punishing: so it may nowe please thee to withdraw from vs this plague and grieuous sickenes, through Iesus Christ our Lord. Amen.

O God, whose nature and propertie is euer to haue mercie, and to forgiue, receiue our humble petitions: and though wee be tyed and bounde with the chaine of our sinnes, yet let the pitifulnesse of thy great mercie loose vs, for the honour of Iesus Christes sake, our mediatour and aduocate. Amen.

The

¶ The Collectes, Epistles, and Gospels, to be vsed at the celebration of the Lordes Supper and holy Communion through the yeere.

The first Sunday in Aduent.

The Collect.

ALmightie God, giue vs grace that wee may cast away the workes of darkenesse, and put vpon vs the armour of light, now in the time of this mortall life (in the which thy sonne Iesus Christ came to visite vs in great humilitie) that in the last day when hee shall come againe in his glorious Maiestie, to iudge both the quicke & the dead, we may rise to the life immortall, through him who liueth and reigneth with thee and the holy Ghost, now and euer. Amen.

The Epistle.

OWe nothing to any man, but this, that yee loue one another: For he that loueth another, fulfilleth the Lawe. For these commaundementes, Thou shalt not commit adulterie, Thou shalt not kill, Thou shalt not steale, Thou shalt not beare false witnesse, Thou shalt not lust: and so foorth (if there be any other commaundement) it is all comprehended in this saying, namely, Loue thy neighbour as thy selfe. Romanes 13.8.

Loue hurteth not his neighbour, therefore is loue the fulfilling of the lawe. This also we knowe the season, how that it is time that we shoulde now awake out of sleepe: for nowe is our saluation neerer then when wee beleeued. The night is passed, the day is come nigh: let vs therefore cast away the deedes of darkenesse, and let vs put on the armour of light. Let vs walke honestly, as it were in the day light, not in eating and drinking, neither in chaumbering and wantonnesse, neither in strife and enuying: but

but put ye on the Lord Iesus Christ, and make not prouision for the flesh, to fulfil the lustes of it.

The Gospel.

Mat. 21. 1



AND when they drewe nigh to Hierusalem, and were come to Bethphage, vnto Mount Oliuet, then sent Iesus two of his Disciples, saying vnto them, Goe into the towne that lieth ouer against you, and anon yee shall finde an Asse bounde, and her Colte with her, loose them, and bring them vnto me: and if any man say ought vnto you, say ye, The LORD hath need of them: and straight way he will let them goe. All this was done, that it might be fulfilled which was spoken by the Prophet, saying, Tell ye the daughter of Sion: beholde, thy king commeth vnto thee, meeke, sitting vpon an Asse and a Colte, the foale of the Asse vsed to the yoke. The Disciples went and did as Iesus commaunded them, and brought the Asse and the Colte, and put on them their clothes and set him thereon. And many of the people spred their garments in the way: other cut downe branches from the trees, and strawed them in the way. Moreouer, the people that went before, and they that came after, cryed, saying, Hosanna to the sonne of Dauid. Blessed is hee that commeth in the name of the Lorde, Hosanna in the highest. And when hee was come to Hierusalem, all the citie was moued, saying, who is this? And the people sayde, This is Iesus the Prophet of Nazareth, a Citie of Galilee. And Iesus went into the temple of God, and cast out al them that sold and bought in the temple, and ouerthrewe the tables of the money chaungers, and the seates of them that solde doues, and sayde vnto them, It is written, My house shalbe called the house of prayer, but ye haue made it a denne of theeues.

The

The second Sunday in Aduent.

The Collect.

BLessed Lord, which hast caused all holy scriptures to be written for our learning: Graunt vs that wee may in such wise heare them, reade, marke, learne, and inwardlie digest them, that by patience and comfort of thy holy worde, we may embrace and euer hold fast the blessed hope of euerlasting life, which thou hast giuen vs in our sauiour Iesus Christ.

The Epistle.

WHatsoeuer thinges are written afore time, they are written for our learning, that wee, through patiẽce and comfort of the Scriptures, might haue hope. The GOD of patience and consolation, graunt you to be like minded one towards another, after the ensample of Christ Iesus: that yee all agreeing together, may with one mouth prayse God the Father of our Lord IESUS Christ. wherefore receiue ye one another, as Christ receiued vs, to the prayse of God. And this I say, that Iesus Christ was a minister of the circumcision for the trueth of GOD, to confirme the promises made vnto the fathers, and that the Gentiles might prayse God for his mercie, as it is written, For this cause I will prayse thee among the Gentiles, and sing vnto thy name. And againe, he sayeth, Reioyce ye Gentiles with his people. And againe, Prayse the Lorde all ye Gentiles, and laud him all yee nations together. And againe Esai saith, There shall be the roote of Iesse, and he that shall rise to reigne ouer the Gentiles, in him shall the Gentiles trust. The God of hope fill you with all ioy and peace in beleeuing, that yee may bee rich in hope, through the power of the holy Ghost. Romanes 15.4.

The

The third Sunday in Aduent.

The Goſpell.

Lu. 21.25 THere ſhall be ſignes in the Sunne, and in the moone, & in the ſtarres: and in the earth the people ſhall be at their wittes ende through deſpaire. The ſea & the water ſhall roare, and mens hearts ſhall faile them for feare, and for looking after thoſe thinges which ſhall come on the earth: for the powers of heauen ſhall moue. And then ſhall they ſee the ſonne of man come in a cloude, with power and great glory. When theſe thinges begin to come to paſſe, then looke vp, and lift vp your heades, for your redemption draweth nigh. And hee ſhewed them a ſimilitude: Beholde the figge tree, and all other trees, when they ſhoote foorth their buddes, yee ſee and knowe of your owne ſelues that Sommer is then nie at hand. So likewiſe ye alſo (when ye ſee theſe thinges come to paſſe) be ſure that the kingdome of God is nie. Verily I ſay vnto you, this generation ſhal not paſſe, til all be fulfilled. Heauen and earth ſhal paſſe, but my words ſhall not paſſe.

The third ſunday in Aduent.

The Collect.

LOrde, wee beſeech thee giue eare to our prayers, and by thy gratious viſitation lighten the darkeneſſe of our heart, by our LORD Jeſus Chriſt.

The Epiſtle.

1.Cor.4.1 LEt a man this wiſe eſteeme vs, euen as the miniſters of Chriſt, and ſtewardes of the ſecretes of God. Furthermore, it is required of the ſtewardes, that a man be founde faithfull. With mee it is but a very ſmall thing that I ſhoulde bee iudged of you, either of mans iudgement: No, I iudge not mine owne ſelfe, for I knowe nought by my ſelfe,

The third ſunday in Aduent.

ſelfe, yet am I not thereby iuſtified. It is the Lord that iudgeth me. Therefore iudge nothing before the time, vntill the Lorde come, which will lighten things that are hid in darkeneſſe, and open the counſailes of the hearts, and then ſhal euery man haue prayſe of God.

The Goſpel.

When Iohn, being in priſon, heard the workes of Chriſt, he ſent two of his diſciples, and ſaide vnto him, Art thou he that ſhall come, or doe we looke for another? Ieſus anſwered, & ſaid vnto them, Goe and ſhew Iohn againe what yee haue heard and ſeene. The blinde receiue their ſight, the lame walke, the lepers are cleanſed, and the deafe heare, the dead are rayſed vp, and the poore receiue the glad tidings of the goſpel: and happy is hee that is not offended by me. And as they departed, Ieſus began to ſay vnto the people concerning Iohn, What went ye out into the wildernеſſe to ſee? A reede that is ſhaken with the winde? Or what went ye out to ſee? A man clothed in ſoft rayment? Beholde, they that weare ſoft clothing, are in Kinges houſes. But what went you out for to ſee? A Prophet? Verily I ſay vnto you, and more then a Prophet. For this is hee of whom it is written, Beholde I ſende my meſſenger before thy face, which ſhall prepare thy way before thee. Mat. 11. 2.

The fourth ſunday in Aduent.

The Collect.



Orde rayſe vp (wee pray thee) thy power, and come among vs, and with great might ſuccour vs, that whereas (through our ſinnes and wickedneſſe) wee be ſore let and hindred, thy bountifull grace and mercie (through the ſatisfaction of thy ſonne our Lord) may ſpeedily deliuer vs: to whome with thee and the holy Ghoſt, be honor and glory, worlde without ende.

The

The fourth ſunday in Aduent.

The Epiſtle.

Phil.4.4. REioyce in the Lorde alway, and againe I ſay reioyce. Let your ſoftneſſe bee knowen to all men, the Lord is euen at hand. Be carefull for nothing, but in all prayer and ſupplication, let your petitions be manifeſt vnto God, with giuing of thankes. And the peace of God (which paſſeth all vnderſtanding) keepe your heartes and mindes, through Chriſt Jeſu.

The Goſpel.

Ioh.1.19. THis is the recorde of Johm, when the Jewes ſent Prieſtes and Leuites from Hieruſalem, to aſke him, what art thou? And he confeſſed, and denyed not, and ſayde plainly, I am not Chriſt. And they aſked him, what then? Art thou Elias? And hee ſaith, I am not. Art thou the Prophet? And he anſwered, No. Then ſaide they vnto him, what art thou, that we may giue an anſwere vnto them that ſent vs? what ſayeſt thou of thy ſelfe? He ſayde, I am the voyce of a cryer in the wilderneſſe, make ſtraight the way of the Lorde, as ſaide the Prophet Eſai. And they which were ſent were of the Phariſees, and they aſked him and ſaid vnto him, why baptizeſt thou then, if thou be not Chriſt, nor Elias, neither that Prophet? Johm anſwered them, ſaying, I baptize with water, but there ſtandeth one among you, whom ye know not: he it is, which though he came after me, was before mee, whoſe ſhooe latchet I am not worthy to vnlooſe. Theſe things were done at Bethabara beyonde Jordane, where Johm did baptize.

Chriſtmas day.

The Collect.

ALmightie God, which haſt giuen vs thy onely begotten ſonne, to take our nature vpon him, and this day to be borne of a pure virgin: Graunt that wee being regenerate, and made thy children by adoption

adoption and grace, may daily be renued by thy holie spirite, through the same our Lorde Jesus Christ, who liueth, and reigneth with thee. &c.

The Epistle.

GOD in times past, diuerslye and many wayes spake vnto the fathers by Prophetes: but in these last dayes he hath spoken to vs by his owne sonne, whome he hath made heire of al thinges, by whom also he made the worlde. which sonne being the brightnesse of his glorie, and the verie image of his substance, ruling all thinges with the worde of his power, hath by his owne person purged our sinnes, and sitteth on the right hande of the maiestie on high, being so much more excellent then the Angels, as he hath by inheritance obteined a more excellent name then they. For vnto which of the Angels saide he at any time, Thou art my sonne, this day haue I begotten thee: And againe, I will be his father, and he shall be my sonne. And againe, when he bringeth in the first begotten sonne into the worlde, he saith, And let all the Angels of God worship him. And vnto the angels he sayeth, He maketh his angels spirits, and his ministers a flame of fire. But vnto the sonne he saith, Thy seate (O God) shall be for euer and euer, the scepter of thy kingdome is a right scepter: thou hast loued righteousnesse, and hated iniquitie. Wherfore God, euen thy God hath anointed thee with the oyle of gladnesse aboue thy fellowes. And thou Lorde in the beginning hast layde the foundation of the earth, and the heauens are the workes of thy handes. They shall perish, but thou endurest. They all shall waxe olde as doth a garment, and as a vesture shalt thou change them, and they shalbe changed: but thou art euen the same, and thy yeeres shall not faile. Heb. 1. 1. S. Esa. 9. 6.

Christmas day.

The Gospell.

Iohn 1. 1. IN the beginning was the worde, and the worde was with GOD, and God was the worde. The same was in the beginning with God. All thinges were made by it, and without it was made nothing that was made. In it was life, and the life was the light of men, and the light shineth in the darkenes, and the darkenes comprehended it not. There was sent from God a man, whose name was John: the same came as a witnesse, to beare witnesse of the light, that all men through him might beleeue. He was not that light, but was sent to beare witnes of the light. That light was the true light which lighteth euery man that cōmeth into the worlde. He was in the world, and the worlde was made by him, and the worlde knewe him not. He came among his owne, and his owne receiued him not. But as many as receiued him, to thē gaue he power to be made sonnes of God, euen them that beleeued on his name, which were borne, not of blood, nor of the will of the flesh, nor yet of the will of man, but of God. And the same worde became flesh, and dwelt among vs, and we sawe the glorie of it, as the glorie of the onely begotten sonne of the father, full of grace and trueth.

Ioh. 1. 13.
1. Pet. 1. 23.

Saint Steuens day.

The Collect.

GRaunt vs, O Lorde, to learne to loue our enemies, by the example of thy martyr Saint Steuen, who prayed for his persecutours, to thee which liuest. &c.

Then shall followe the Collect of the natiuitie, which shalbe saide continually vnto Newe yeeres day.

The Epistle.

Act. 7. 55. AN Steuē being full of the holy ghost, looked vp stedfastly with his eies into heauen, & saw the glorie of God, and Iesus standing on the right hand of God, & said, Behold, I see ỳ heauens open, & the sonne of man standing on the right

right hande of God. Then they gaue a shoute with a loude voyce, and stopped their eares, and ran vpon him all at once, and cast him out of the citie, and stoned him. And the witnesses layde downe their clothes at a young mans feete, whose name was Saul: and they stoned Steuen, calling on, and saying, Lord Iesu receiue my spirite. And he kneeled downe, and cryed with a loude voyce, Lord lay not this sinne to their charge. And when he had thus spoken, he fell a sleepe.

The Gospell.

BEholde, I send vnto you Prophets, and wise men, and Scribes, and some of them yee shall kill and crucifie, and some of them yee shall scourge in your Synagogues, and persecute them from citie to citie, that vpon you may come all the righteous blood, which hath bene shed vpon the earth, from the blood of the righteous Abell, vnto the blood of Zacharias the sonne of Barachias, whome ye slewe betweene the temple and the altar. Verily I say vnto you, all these things shall come vpon this generation. O Hierusalem, Hierusalem, thou that killest the Prophets, and stonest them which are sent vnto thee, howe often would I haue gathered thy children together, euen as the Hen gathereth her chickens vnder her wings, and ye would not? Beholde, your house is left vnto you desolate. For I say vnto you, ye shall not see me hencefoorth, till that ye say, Blessed is he that commeth in the name of the Lorde. Mat. 23. 34.

Saint Iohn Euangelistes day.

The Collect.

MErcifull Lorde, we beseech thee to cast thy bright beames of light vpon thy Church, that it being lightened by the doctrine of thy blessed Apostle & Euangelist Iohn, may attaine to thy euerlasting gifts, through Iesus Christ our Lord, Amen.

Saint Iohn Euangelistes day.

The Epistle.

1.Ioh.1.1. THat which was from the beginning, which we haue heard, which we haue seene with our eyes, which we haue looked vpon, & our hands haue handled of the worde of life. And the life appeared, and we haue seene, & beare witnesse, and shew vnto you that eternal life, which was with the Father, and appeared vnto vs. That which we haue seene and heard, declare wee vnto you, that ye also may haue fellowship with vs, and that our felowshippe may be with the father and his sonne Iesus Christ. And this we write vnto you, that ye may reioyce, and that your ioy may be full. And this is the tydings which we haue heard of him, and declare vnto you, that God is light, and in him is no darkenesse at all. If we say we haue felowship with him, and walke in darkenesse, we lie, and do not the trueth. But and if we walke in light, euen as he is in light, then haue we felowship with him, and the bloud of Iesus Christ his sonne cleanseth vs from all sinne. If we say we haue no sinne, we deceiue our selues, and the trueth is not in vs. If we knowledge our sinnes, he is faithfull and iust to forgiue vs our sinnes, and to cleanse vs from all vnrighteousnesse. If we say we haue not sinned, we make him a lyar, and his worde is not in vs.

The Gospell.

Ioh.21.19 IEsus sayd vnto Peter, Followe thou me. Peter turned about, and sawe the disciple whome Iesus loued, following (which also leaned on his brest at supper, and saide, Lorde, which is he that betrayeth thee:) when Peter therefore sawe him, he saide to Iesus, Lorde, what shall he here do: Iesus said vnto him, If I will haue him to tary til I come, what is that to thee: Follow thou me. Then went this saying abroade among the brethren, that that disciple shoulde not die: yet Iesus saide not to him, Hee shall not

not die: but, If I will that he tary till I come, what is that to thee? The same disciple is he which testifieth of these things, and wrote these things, and we knowe that his testimonie is true. There are also many other things, which Jesus did, the which if they should be written euery one, I suppose the worlde could not conteine the bookes that should be written.

Innocents day.

The Collect.

ALmightie God, whose prayse this day the yong Innocents thy witnesses haue confessed and shewed foorth, not in speaking, but in dying: mortifie and kil al vices in vs, that in our conuersation, our life may expresse thy faith, which with our tongues we doe confesse, through Jesus Christ our Lord.

The Epistle.

I Looked, and loe, a lambe stoode on the mount Sion, and with him an hundred and xliiii. thousande, hauing his name and his fathers name written in their foreheades. And I heard a voyce from heauen, as the sound of many waters, and as the voyce of a great thunder. And I heard the voyce of harpers, harping with their harpes. And they sung as it were a new song before the seate, and before the foure beastes and the elders, and no man could learne the song, but the hundred and xliiii. thousand, which were redeemed from the earth. These are they which were not defiled with women, for they are virgins. These followe the lambe, whither soeuer he goeth. These were redeemed from men, being the first frutes vnto God, and to the lambe, and in their mouthes was founde no guile: for they are without spot before the throne of God. Apoc. 14. 1.

The Gospell.

THe Angell of the Lorde appeared to Joseph in a sleepe, saying, Arise, and take the childe and his mother, & flee into Egypt, & be thou there till I bring thee worde. For it will come to passe that Herode will seeke the childe, to de- Mat. 2. 13.

ſtroy him. So when he awoke, he tooke ỹ childe & his mother by night, & departed into Egypt, & was there vnto the death of Herode, that it might be fulfilled which was ſpoken of the Lord by the Prophet, ſaying, Out of Egypt haue I called my ſonne. Then Herode, when he ſawe that he was mocked of the wiſe men, was exceeding wroth, and ſent foorth men of warre, and ſlew all the children that were in Bethlehem, and in all the coaſtes (as many as were two yeere olde or vnder) according to the time which he had diligently knowen out of the wiſe men. Then was fulfilled that which was ſpoken by the Prophet Jeremie, where as he ſaide, In Rama was there a voyce heard, lamentation, weeping, & great mourning, Rachel weeping for her children, and would not be comforted, becauſe they were not.

The ſunday after Chriſtmas day.

The Collect.

Almightie God. &c. (As vpon Chriſtmas day.)

The Epiſtle.

Gal. 4. 1. AND I ſay, that the heyre (as long as he is a childe) differeth not from a ſeruant, though he be Lord of al, but is vnder tutours and gouernours, vntill the time that the father hath appointed. Euen ſo we alſo, when we were children, were in bondage vnder the ordinances of the world: But when the time was full come, God ſent his ſonne made of a woman, and made bonde vnto the Law, to redeeme them which were bonde vnto the Law, that we through election might receiue the inheritãce that belongeth vnto the naturall ſonnes. Becauſe ye are ſonnes, God hath ſent the ſpirit of his ſonne into our hearts, which cryeth Abba, father. Wherefore nowe thou art not a ſeruant, but a ſonne. If thou be a ſonne, thou art alſo an heire of God through Chriſt.

The

The Sunday after Christmas.

The Gospell.



This is the booke of the generation of Iesus Christ the sonne of Dauid, the sonne of Abraham: Abraham begate Isaac: Isaac begat Iacob: Iacob begate Iudas & his brethren: Iudas begat Phares & Zaram, of Thamar: Phares begate Esrom: Esrom begate Aram: Arā begat Aminadab: Aminadab begat Naasson: Naassō begate Salmon: Salmon begate Boos, of Rahab: Boos begat Obed, of Ruth: Obed begate Iesse: Iesse begat Dauid the King: Dauid the King begat Solomon, of her that was the wife of Urie: Solomon begat Roboam: Roboam begate Abia: Abia begate Asa: Asa begate Iosaphat: Iosaphat begate Ioram: Ioram begate Osias: Osias begat Joatham: Joatham begate Achas: Achas begat Ezekias: Ezekias begate Manasses: Manasses begate Amon: Amon begat Josias: Josias begate Jechonias and his brethren, about the time that they were caried away to Babylon. And after they were brought to Babylon, Jechonias begat Salathiel: Salathiel begat Zorobabel: Zorobabel begate Abiud: Abiud begate Eliachim: Eliachim begat Azor: Azor begate Sadoc: Sadoc begate Achim: Achim begate Eliud: Eliud begate Eleazar: Eleazar begat Matthan: Matthan begat Jacob: Jacob begat Joseph the husband of Marie, of whome was borne Iesus, euen he that is called Christ. And so all the generations from Abraham to Dauid, are xiiii. generations. And from Dauid vnto the captiuitie of Babylon, are xiiii. generations. And from the captiuitie of Babylon vnto Christ, are xiiii. generations. Matt. 1.1.

The birth of Iesus Christ was on this wise: when his mother Marie was maried to Joseph, (before they came to dwell together) she was founde with childe by the holy ghost. Then Joseph her husbande, because he was a righteous man, and woulde not put her to shame, was minded

priuily to depart from her. But while he thus thought, behold, the Angel of the Lord appeared vnto him in sleepe, saying, Ioseph thou sonne of Dauid, feare not to take vnto thee Marie thy wife: for that which is conceiued in her, commeth of the holy ghost. She shall bring foorth a sonne, and thou shalt call his name Iesus, for he shall saue his people from their sinnes.

All this was done, that it might be fulfilled which was spoken of the Lord by the prophet, saying, Behold, a maide shalbe with childe, & shall bring foorth a sonne, & they shall cal his name Emanuel: which if a man interpret, is as much to say, as God with vs. And Ioseph, alloone as he awoke out of sleepe, did as the Angel of the Lorde had bidden him: and he tooke his wife vnto him, and knewe her not, till she had brought foorth her first begotten sonne, and called his name Iesus.

The circumcision of Christ.

The Collect.

ALmightie God, which madest thy blessed sonne to be circumcised, and obedient to the law for man: graunt vs the true circumcision of the spirite, that our hearts and all our members being mortified from al worldly and carnal lusts, may in al things obey thy blessed will, through the same thy Sonne Iesus Christ our Lord.

The Epistle.

Rom. 4. 8. BLessed is the man to whome the Lorde will not impute sinne. Came this blessednesse then vpon the vncircumcision, or vpon the circumcision also? For we say that faith was reckoned to Abraham for righteousnesse. Howe was it then reckoned? when he was in the circumcision, or when he was in the vncircumcision? not in time of circumcision, but when he was yet vncircumcised.

And

And he receiued the signe of circumcision, as a seale of the righteousnes of faith, which he had yet being vncircumcised, that he should be the father of all them that beleeue, though they be not circumcised, that righteousnesse might be imputed to them also, and that he might be the father of circumcision, not vnto them onely which came of the circumcised, but vnto them also that walke in the steppes of the faith that was in our father Abraham before the time of circumcision. For the promise (that he should be heire of the world) happened not to Abraham, or to his seede through the lawe, but through the righteousnesse of faith. For if they which are of the lawe be heires, then is faith but vaine, and the promise of none effect.

The Gospell.

AND it fortuned, as soone as the angels were gone away from the sheepheardes into heauen, they sayde one to another, Let vs goe euen nowe vnto Bethlehem, and see this thing that we heare say is happened, which the Lorde hath shewed vnto vs. And they came with haste, and founde Marie and Ioseph, and the babe layde in a manger. And when they had seene it, they published abroade the saying that was tolde them of that child. And all they that heard it, wondred at those things which were told them of the sheepheards. But Marie kept all those sayings, and pondred them in her heart. And the sheepheards returned praysing and landing God for all the things that they had heard & seene, euen as it was tolde vnto them. And when the eight day was come, that the childe should be circumcised, his name was called Iesus, which was named of the angell before he was conceiued in the wombe. Luk. 2, 15.

If there be a Sunday betweene the Epiphanie and the Circumcision, then shall be vsed the same Collect, Epistle and Gospel at the Communion, which was vsed vpon the day of Circumcision.

The

The Epiphanie.

The Collect.

O God, which by the leading of a ſtarre, diddeſt manifeſt thy onely begotten ſonne to the Gentiles: mercifully graunt, that wee which knowe thee now by faith, may after this life haue the fruition of thy glorious godhead, through Chriſt our Lord. Amen.

The Epiſtle.

Ephe. 3. 1. FOr this cauſe I Paul am a priſoner of Jeſus Chriſt for you heathen, if ye haue heard of the miniſtration of the grace of God which is giuen me to youwarde. For by reuelation ſhewed he the myſterie vnto me, as I wrote afore in fewe wordes, whereby when ye reade, ye may vnderſtande my knowledge in the myſterie of Chriſt, which myſterie in times paſt was not opened vnto the ſonnes of men, as it is now declared vnto his holy Apoſtles and Prophets by the ſpirite, that the Gentiles ſhoulde be inheriters alſo, and of the ſame body, and partakers of his promiſe of Chriſt, by the meanes of the Goſpell: whereof I am made a miniſter, according to the gift of the grace of God, which is giuen vnto me after the working of his power. Vnto me the leaſt of all Saintes is this grace giuen, that I ſhoulde preach among the Gentiles, the vnſearcheable riches of Chriſt, and to make al men ſee what the fellowſhippe of the myſterie is, which from the beginning of the worlde hath bene hidde in God, which made all thinges through Jeſus Chriſt, to the intent that now vnto the rulers and powers in heauenly things, might be knowen by the congregation, the manifolde wiſedome of God, according to the eternall purpoſe which he wrought in Chriſt Jeſu our Lorde, by whome we haue boldenes and entrance with the confidence which is by the faith of him.

The

The Epiphanie.

The Gospell.



Hen Jesus was borne in Bethlehem, a Citie of Jurie, in the time of Herode the king: beholde, there came wise mē from ỹ East to Hierusalem, saying, where is he that is borne King of ỹ Jewes: for we haue seene his starre in the East, and are come to worshippe him. when Herode the king had heard these things, he was troubled, & all the Citie of Hierusalem with him. And when he had gathered all the chiefe Priestes and Scribes of the people together, he demanded of them where Christ shoulde be borne. And they saide vnto him, At Bethlehem in Jurie: for thus it is written by the Prophete, And thou Bethlehem in the lande of Jurie, art not the least among the princes of Juda: For out of thee shall come vnto me the captaine that shall gouerne my people Jsrael. Then Herod, (when he had priuily called the wise men) he enquired of them diligently what time the starre appeared. And hee bade them goe to Bethlehem, and sayde, Goe your way thither, and search diligently for the childe: and when ye haue founde him, bring me worde againe, that I may come and worship him also. When they had heard the King, they departed, and loe, the starre which they sawe in the East, went before them, til it came and stoode ouer the place wherein the childe was. when they sawe the starre, they were exceeding gladde, and went into the house, and founde the childe with Marie his mother, and fell downe flat, and worshipped him, and opened their treasures, and offered vnto him giftes, golde, frankincense, and myrrhe. And after they were warned of God in sleepe, (that they shoulde not goe againe to Herod,) they returned into their owne countrey an other way. Mat. 2. 1.

The

The first Sunday

after the Epiphanie.

The Collect.

LOrde wee beseech thee mercifully to receiue the prayers of thy people which call vpon thee, and graunt that they may both perceiue and knowe what thinges they ought to doe, and also haue grace and power faithfully to fulfill the same, thorow Iesus Christ our Lord. Amen.

The Epistle.

Rom. 12. 1 I Beseech you therefore brethren, by the mercifulnesse of God, that ye make your bodies a quicke sacrifice, holy & acceptable vnto God, which is your reasonable seruing of God. And fashion not your selues like vnto this worlde: but be ye changed in your shape, by the renewing of your minde, ỹ ye may proue what thing that good & acceptable & perfect will of God is. For I say (through the grace that vnto me giuen is) to euery man among you, that no man stand high in his owne conceit, more then it becõmeth him to esteeme of himselfe: but so iudge of himselfe, that he be gentle and sober, according as God hath dealt to euery man the measure of faith. For as we haue many members in one bodie, and all members haue not one office: So we, being many, are one body in Christ, and euery man among our selues one anothers members.

The Gospell.

Luke 2. Verse 43. THe father and mother of Iesus went to Hierusalem, after the custome of the feast day. And when they had fulfilled the dayes, as they returned home, the childe Iesus abode still at Hierusalem, and his father and mother knewe not of it: but they supposing him to haue bene in the company, came a dayes iourney, and sought him among their kinsefolke and acquaintance,

quaintance: and when they found him not, they went backe againe to Hierusalem, and sought him. And it fortuned, that after three dayes they found him in the temple, sitting in the middest of the doctours, hearing them, and posing them. And all that heard him, were astonied at his understanding and answeres. And when they saw him, they marueiled. And his mother sayde vnto him; Sonne, why hast thou thus dealt with vs? beholde, thy father and I haue sought thee sorowing. And he saide vnto them, how happened it that ye sought me? wist ye not that I must go about my fathers businesse? And they understoode not that saying which he spake vnto them. And he went downe with them, and came to Nazareth, and was obedient vnto them. But his mother kept all these sayings together in her heart. And Iesus prospered in wisedome and age, and in fauour with God and men.

The second sunday

after the Epiphanie.

The Collect.

ALmightie and euerlasting God, which doest gouerne all things in heauen and earth: mercifully heare the supplications of thy people, and graunt vs thy peace all the dayes of our life.

The Epistle.

SEeing that we haue diuers giftes, according to the grace that is giuen vnto vs, if a man haue the gift of prophecie, let him haue it, that it be agreeing to the faith. Let him ẏ hath an office, wait on his office. Let him that teacheth, take heede to his doctrine. Let him that exhorteth, giue attendance to his exhortation. If any man giue, let him doe it with singlenesse. Let him that ruleth, doe it with diligence. If any mã shew mercy, let him do it with cherefulnes. Rom. 12. 6

Let

The ij. ſunday after Epiphanie.

Let loue be without diſſimulation. Hate that which is euil, and cleaue vnto that which is good. Be kinde one to another with brotherly loue. In giuing honour, goe one before another. Be not ſlouthfull in the buſines which ye haue in hand. Be feruent in ſpirit. Apply your ſelues to the time. Reioyce in hope. Be patient in tribulation. Continue in prayer. Diſtribute vnto the neceſſitie of the Saintes. Be ready to harbour. Bleſſe them which perſecute you. Bleſſe, I ſay, and curſe not. Be merie with them that are merie, weepe with them that weepe. Be of like affection one towardes another. Be not high minded, but make your ſelues equall to them of the lower ſort.

The Goſpell.

Iohn 2. 1.



ND the third day was there a mariage in Cana, a citie of Galilee, and the mother of Jeſus was there. And Jeſus was called (and his diſciples) vnto the mariage. And when ỹ wine failed, the mother of Jeſus ſaid vnto him, They haue no wine. Jeſus ſaid vnto her, Woman, what haue I to doe with thee? mine houre is not yet come. His mother ſayde vnto the miniſters, whatſoeuer hee ſaith vnto you, doe it. And there were ſtanding there ſixe Water pottes of ſtone, after the maner of puryfying of the Jewes, conteining two or three fyrkins a piece. Jeſus ſaide vnto them, Fill the water pottes with water. And they filled them vp to the brim. And hee ſaide vnto them, Drawe out now, and beare vnto the gouernour of the feaſt. And they bare it. When the ruler of the feaſt had taſted the water turned into wine, and knewe not whence it was (but the miniſters which dreawe the water, knewe) he called the bridegrome, and ſaid vnto him, Euery man at the beginning doth ſet forth good wine, and when men be drunke, then that which is worſe: but thou haſt kept the good wine vntill now. This beginning of miracles did Jeſus in Cana of Galilee, and ſhewed his glory, and his diſciples beleeued on him.

The

The third ſunday

after the Epiphanie.

The Collect.

ALmightie and euerlaſting God, mercifully looke vpon our infirmities, and in all our dangers and neceſſities, ſtretch forth thy right hande to helpe and defende vs, through Chriſt our Lord.

The Epiſtle.

BE not wiſe in your owne opinions. Recompenſe to no man euill for euill. Prouide afore- Rom. 12. 16.
hand things honeſt, not onely before God, but alſo in the ſight of all men. If it be poſſible (as much as in you is) liue peaceably with al men. Dearely beloued, auenge not your ſelues, but rather giue place vnto wrath. For it is written, Vengeance is mine, I will reward, ſaith the Lord. Therefore if thine enemie hunger, feede him, if he thirſt, giue him drinke: For in ſo doing, thou ſhalt heape coales of fire on his head. Be not ouercome of euill, but ouercome euill with goodneſſe.

The Goſpell.

WHEN he was come downe from Mat. 8. 1.
the mountaine, much people followed him. And beholde, there came a leper and worſhipped him, ſaying, Maſter, if thou wilt, thou canſt make me cleane. And Jeſus put forth his hande, and touched him, ſaying, I will, be thou cleane. And immediatly his leproſie was cleanſed. And Jeſus ſaide vnto him, Tell no man, but goe and ſhewe thy ſelfe to the prieſt, and offer the gifte (that Moſes commaunded to be offered) for a witneſſe vnto them. And when Jeſus was entred into Capernaum, there came vnto him a Centurion, and beſought him, ſaying, Maſter, my ſeruant lyeth at home ſicke of the palſie, and is grieuouſly payned. And Jeſus ſayde, When I come vnto him, I will heale him. The Centurion anſwered, and ſayde, Syr, I am not worthy that thou ſhouldeſt come vnder my roofe: but

ſpeake

speake the worde onely, and my seruant shalbe healed. For I also my self am a man subiect to the authority of another, and haue souldiers vnder me: & I say to this man, Go, & he goeth: & to another man, Come, & he commeth: & to my seruant, Doe this, & he doeth it. When Iesus heard these words, he maruelled, & said to them that followed him, Verily I say vnto you, I haue not found so great faith in Israel. I say vnto you, that many shall come from the East & West, & shal rest with Abraham, Isahac, & Iacob in the kingdome of heauen: But the children of the kingdom shalbe cast out into vtter darkenesse, there shalbe weeping and gnashing of teeth. And Iesus said vnto ỹ Centurion, Go thy way, & as thou beleeuest, so be it vnto thee. And his seruant was healed in the selfe same houre.

The fourth sunday

after the Epiphanie.

The Collect.

GOd which knowest vs to be set in the middes of so many & great dangers, that for mans frailenes we cannot alwayes stand vpryghtly: graunt to vs the health of body & soule, that all those things which we suffer for sinne, by thy helpe we may well passe and ouercome, through Christ our Lord.

The Epistle.

Rom. 13. 1

LEt euery soule submit himself vnto the authority of the higher powers: for there is no power but of God. The powers that be, are ordeined of God. Whosoeuer therefore resisteth power, resisteth the ordinance of God: but they that resist, shall receiue to them selues damnation. For rulers are not fearefull to them that do good, but to them that doe euill. Wilt thou be without feare of the power: doe well then, and so shalt thou be praysed of the same: for he is the minister of GOD for thy wealth. But if thou doe that which is euill, then feare: For he beareth not the sworde for nought: for he is the minister of God, to take vengeance on them that doe euill. Wherefore yee must needes

obey

obey, not onely for feare of vengeance, but also because of conscience, and euen for this cause pay yee tribute: For they are Gods ministers, seruing for the same purpose. Giue to euery man therefore his duetie: tribute, to whome tribute belongeth: custome, to whome custome is due: feare, to whome feare belongeth: honour, to whome honour perteineth.

The Gospel.



ND when hee entred into a shippe, Mat. 8.23
his disciples followed him. And beholde, there arose a great tempest in the sea, insomuch as the shippe was couered with waues, but hee was a sleepe. And his disciples came to him, and awoke him, saying, Master, saue vs, wee perish. And he saide vnto them, Why are yee fearefull, O yee of litle faith? Then hee arose, and rebuked the windes and the sea, and there followed a great calme. But the men marueiled, saying, What maner of man is this, that both windes and sea obey him? And when hee was come to the other side, into the countrey of the Gergesites, there met him two possessed of deuilles, which came out of the graues, and were out of measure fierce, so that no man might goe by that way. And beholde, they cryed out, saying, O Iesu thou sonne of God, What haue We to doe with thee? Art thou come hither to torment vs before the time? And there was a good way off from them a heard of many swine feeding. So the deuilles besought him, saying, If thou cast vs out, suffer vs to go into the heard of swine. And he said vnto them, Goe your wayes. Then went they out, and departed into the heard of swine. And beholde, the whole heard of swine was caried headlong into the sea, and perished in the waters. Then they that kept them, fled, and went their wayes into the citie, and tolde euery thing, and what had happened vnto the possessed of the deuilles. And beholde, the whole citie came out to meete Iesus: and when they sawe him, they besought him that he would depart out of their coastes.

The fift ſunday

after the Epiphanie.

The Collect.

LOrde, wee beſeech thee to keepe thy Church and houſeholde continually in thy true religion, that they which doe leane onely vpon hope of thy heauenly grace, may euermore bee defended by thy mightie power, through Jeſus Chriſt our Lord.

The Epiſtle.

Col.3.12. PVt vpon you, as the elect of God, tender mercie, kindneſſe, humbleneſſe of minde, meekeneſſe, long ſuffering, forbearing one another, and forgiuing one another, if any man haue a quarell againſt another: as Chriſt forgaue you, euen ſo do ye. Aboue all theſe things put on loue, which is the bonde of perfectneſſe. And the peace of God rule in your heartes, to the which peace yee are called in one body: and ſee that yee be thankefull. Let the worde of Chriſt dwell in you plenteouſly, with all wiſedome. Teach and exhort your owne ſelues in Pſalmes and Hymnes, and ſpirituall ſongs, ſinging with grace in your heartes to the Lord. And whatſoeuer ye doe in worde or deede, do all in the name of the Lorde Jeſu, giuing thankes to God the father by him.

The Goſpel.

Matth.13 24. THe kingdome of heauen is like vnto a man which ſowed good ſeede in his fielde: but while men ſlept, his enemie came, and ſowed tares among the wheate, and went his way. But when the blade was ſprung vp, and had brought forth fruite, then appeared the tares alſo. So the ſeruantes of the houſeholder came, and ſaide vnto him, Sir, diddeſt not thou ſowe good ſeede in thy field? frō whence then hath it tares? He ſaid vnto them, The enuious man hath done this. The ſeruants ſaide vnto him, Wilt thou then that we go and weed them vp? But he

he saide, Nay, lest while yee gather vp the tares, ye plucke vp also the wheat with them: let both growe together vntill the haruest, and in the time of haruest, I will say to the Reapers, Gather ye first the tares, and binde them together in sheaues to be burnt, but gather the Wheate into my barne.

The sixth sunday (if there be so many) shall haue the same Collect, Epistle and Gospel, that was vpon the fift sunday.

The sunday called

Septuagesima.

The Collect.

O Lorde, wee beseeche thee fauourably to heare the prayers of thy people, that wee which are iustly punished for our offences, may bee mercifully deliuered by thy goodnesse, for the glorie of thy name, through Iesus Christ our sauiour, who liueth and raigneth worlde without ende, Amen.

The Epistle.

PErceiue yee not, howe that they which runne in a course, runne all, but one receiueth the reward? So runne, that ye may obteine. Euery man that prouideth masteries, absteineth from all things: and they doe it to obteine a crowne that shall perish, but we to obteine an euerlasting crowne. I therefore so runne, not as at an vncertaine thing: so fight I, not as one that beateth the ayre: but I tame my body, and bring it into subiection, lest by any meanes it come to passe, that when I haue preached to other, I my selfe should be a cast away. 1. Cor. 9. 24.

The Gospel.

THe kingdome of heauen is like vnto a man that is an Householder, which went out early in the morning to hire labourers into his vineyarde. And when the agreement was made with the labourers for a peny a day, he sent them into his vineyarde. And hee went Mat. 20. 1

out about the thirde houre, and sawe other standing idle in the market place, and sayde vnto them, Goe yee also into the vineyarde, and whatsoeuer is right, I will giue you. And they went their way. Againe hee went out about the sixth and ninth houre, and did likewise And about the eleuenth houre he went out, and founde other standing idle, and said vnto them, Why stande ye here all the day idle? They sayde vnto him, Because no man hath hired vs. Hee saith vnto them, Goe yee also into the vineyarde, and whatsoeuer is right, that shall yee receiue. So when euen was come, the Lord of the vineyarde sayde vnto his Stewarde, Call the labourers, and giue them their hyre, beginning at the last, vntil the first. And when they did come that came about the eleuenth houre, they receiued euery man a peny. But when the first came also, they supposed that they shoulde haue receiued more, and they likewise receiued euery man a peny. And when they had receiued it, they murmured against the goodman of the house, saying, These last haue wrought but one houre, and thou hast made them equall with vs, which haue borne the burden and heate of the day. But he answered vnto one of them, and saide, Friende, I doe thee no wrong: Didest thou not agree with mee for a peny? Take that thine is, and goe thy way: I will giue vnto this last, euen as vnto thee. Is it not lawfull for me to doe as me lusteth with mine owne goods? Is thine eye euill, because I am good? So the last shalbe first, and the first shalbe last. For many bee called, but fewe be chosen.

The sunday called Sexagesima.

The Collect.

LOrd God, which seest that wee put not our trust in any thing that we doe: mercifully graunt, that by thy power we may be defended against all aduersitie, through Iesus Christ our Lord.

Sunday called Sexagesima.

The Epistle.

YE suffer fooles gladly, seeing your selues are wise. For ye suffer, if a man bring you into bō- 2. Cor. 11 19.
dage, if a man deuoure, if a man take, if a man exalt himselfe, if a man smite you on the face. I speake as cōcerning rebuke, as though we had bene weake in this behalfe. Howbeit, wherein soeuer any man dare be bolde (I speake foolishly) I dare be bolde also. They are Hebrewes, euen so am I. They are Israelites, euen so am I. They are the seede of Abraham, euen so am I. They are the ministers of Christ (I speake as a foole) I am more. In labours more abundant, in stripes aboue measure, in prison more plenteously, in death oft. Of the Iewes fiue times receiued I xl. stripes saue one. Thrise was I beaten with rods, I was once stoned, I suffered thrise shipwracke, night and day haue I beene in the deepe sea. In iourneying often, in perils of waters, in perils of robbers, in ieopardies of mine owne nation, in ieopardies among the Heathen, in perils in the Citie, in perils in wildernes, in perils in the sea, in perils among false brethren, in labour and trauayle, in watchings often, in hunger and thirst, in fastings often, in colde and nakednes: beside the thinges which outwardly happen vnto me, I am cumbred daily, and doe care for all congregations. Who is weake, and I am not weake? Who is offended, and I burne not? If I must needes boast, I will boast of the things that concerne mine infirmities. The God and father of our Lord Iesus Christ, which is blessed for euermore, knoweth that I lie not.

The Gospel.

WHen much people were gathered together, Luk. 8. 4.
and were come to him out of all cities, he spake by a similitude. The sower went out to sowe his seede, and as he sowed, some fel by the way syde, and it was troden downe, and the foules of the ayre deuoured it vp. And some fell on stones, and assoone as it was sprung vp, it withered away, because it lacked moystnesse. And some fell among thornes, and the thornes sprang vp with it, and choked it. And some

fell on good grounde, and sprang vp, and bare fruite an hundreth folde. And as he sayde these things, he cryed, He that hath eares to heare, let him heare. And his disciples asked him, saying, what maner of similitude is this? And he sayde, Vnto you it is giuen to knowe the secrets of the kingdome of God, but to other by parables, that whē they see, they shoulde not see, and when they heare, they should not vnderstande. The parable is this. The seede is the worde of God. Those that are beside the way, are they that heare, then commeth the deuill, and taketh away the word out of their hearts, lest they shoulde beleeue, and be saued. They on the stones, are they, which when they heare, receiue the word with ioy, and these haue no rootes, which for a while beleeue, and in time of temptation goe away. And that which fel among thornes, are they, which when they haue heard, go forth, and are choked with cares and riches, and voluptuous liuing, and bring forth no fruite. That which fell in the good ground, are they, which with a pure and good heart heare the worde, and keepe it, and bring forth fruite through patience.

The sunday called Quinquagesima.

The Collect.

O Lorde, which doest teach vs that all our doings without charitie are nothing worth: send thy holy ghost, and powre into our hearts that most excellent gift of charitie, the very bond of peace and all vertues, without the which whosoeuer liueth, is counted dead before thee: Graunt this for thy onely sonne Iesus Christes sake.

The Epistle.

1.Cor. 13 1. THough I speake with tongues of men, and of angels, and haue no loue, I am euen as sounding brasse, or as a tinkling Cymball. And though I could prophecie, and vnderstand al secretes, and all knowledge: yea, if I haue all faith, so that I could moue mountaines out of

their

their places, & yet haue no loue, I am nothing. And though I beſtowe all my goods to feede the poore, and though I gaue my body euen that I burned, and yet haue no loue, it profiteth me nothing. Loue ſuffereth long, and is courteous, loue enuieth not, loue doth not frowardly, ſwelleth not, dealeth not diſhoneſtly, ſeeketh not her owne, is not prouoked to anger, thinketh none euill, reioyceth not in iniquitie: but reioyceth in the trueth, ſuffereth all things, beleeueth al things, hopeth all things, endureth all things. Though that propheſying fayle, either tongues ceaſe, or knowledge vaniſh away, yet loue falleth neuer away. For our knowledge is vnperfect, and our propheſying is vnperfect: But when that which is perfect is come, then that which is vnperfect ſhalbe done away. When I was a childe, I ſpake as a childe, I vnderſtoode as a childe, I imagined as a childe: But aſſoone as I was a man, I put away childiſhneſſe. Nowe we ſee in a glaſſe, euen in a darke ſpeaking: but then ſhall we ſee face to face. Now I know vnperfectly: But then ſhall I knowe, euen as I am knowen. Now abideth faith, hope, and loue, euen theſe three: but the chiefe of theſe is loue.

The Goſpel.

IEſus tooke vnto him the twelue, and ſayd vnto them, Beholde, wee goe vp to Hieruſalem, and all ſhall be fulfilled that are written by the Prophetes of the ſonne of man. For hee ſhalbe deliuered vnto the Gentiles, and ſhall bee mocked, and deſpitefully intreated, and ſpitted on. And when they haue ſcourged him, they will put him to death, and the thirde day hee ſhall riſe againe. And they vnderſtood none of theſe things. And this ſaying was hidde from them, ſo that they perceiued not the things which were ſpoken. And it came to paſſe, that as he was come nigh to Jericho, a certaine blinde man ſate by the high way ſide, begging. And when hee heard the Luk. 18. 31.

people passe by, he asked what it meant. And they saide vnto him, that Iesus of Nazareth passed by. And he cried, saying, Iesu thou sonne of Dauid, haue mercy on mee. And they which went before, rebuked him, that hee shoulde holde his peace. But he cryed so much the more, Thou sonne of Dauid, haue mercie on mee. And Iesus stoode still, and commanded him to be brought vnto him. And when he was come neere, hee asked him, saying, What wilt thou that I doe vnto thee? And he sayde, Lord, that I might receiue my sight. And Iesus sayde vnto him, Receiue thy sight, thy fayth hath saued thee. And immediatly hee receiued his sight, and followed him, praysing God. And all the people, when they saw it, gaue praise vnto God.

The first day of Lent.

The Collect.

ALmightie and euerlasting God, which hatest nothing that thou hast made, and doest forgiue the sinnes of all them that bee penitent: create and make in vs newe and contrite heartes, that wee worthily lamenting our sinnes, and knowledging our wretchednesse, may obteine of thee the God of all mercy, perfect remission and forgiuenes, through Iesus Christ.

The Epistle.

Ioel. 2. 12. TUrne you vnto mee with all your heartes, with fasting, weeping, and mourning: rent your heartes, and not your clothes. Turne you vnto the Lorde your God, for hee is gratious and mercifull, long suffering, and of great compassion, and ready to pardon wickednesse. Then (no doubt) he also shall turne and forgiue: and after his chastening, hee shall let your encrease remaine for meate and drinke offrings vnto the Lorde your God. Blow out with the trumpet in Sion, proclaime a fasting, call the congregation, and gather the people together: warne the congregation, gather the Elders, bring the

children and ſucklings together. Let the bridegrome go forth of his chamber, and the bride out of her cloſet. Let the Prieſts ſerue the Lord betweene the porch and the altar, weeping, and ſaying, Be fauourable, O Lord, be fauourable, vnto thy people, let not thine heritage be brought to ſuch confuſion, leſt the heathen be lordes thereof. Wherefore ſhould they ſay among the heathen, where is now their God?

The Goſpel.

When ye faſt, bee not ſad, as the hypocrites are: For they diſfigure their faces, that it may appeare vnto men howe that they faſte. Verely I ſaye vnto you, they haue their reward. But thou, when thou faſteſt, anoynt thine head, and waſhe thy face, that it appeare not vnto men howe that thou faſteſt, but vnto thy father which is in ſecret, and thy father which ſeeth in ſecret, ſhall reward thee openly. Laye not vp for your ſelues treaſure vpon earth, where the ruſt and moth doeth corrupt, and where theeues breake through and ſteale: But laye vp for you treaſures in heauen, where neither ruſt nor moth doeth corrupt, and where theeues doe not breake through nor ſteale. For where your treaſure is, there will your heartes be alſo. Mat. 6. 16

The firſt ſunday in Lent.

The Collect.

O Lorde, which for our ſake diddeſt faſte fourty dayes and fourty nights: giue vs grace to vſe ſuch abſtinence, that our fleſh being ſubdued to the ſpirite, we may euer obey thy godly motions in righteouſnes and true holineſſe, to thy honour and glorie, which liueſt and reigneſt, &c.

The

The first sunday in Lent.

The Epistle.

2.Cor.6. 1.  EAs helpers exhort you, that yee receiue not the grace of GOD in vaine. For hee saith, I haue heard thee in a time accepted, and in the day of saluation haue I succoured thee. Behold, now is that accepted time: beholde, now is that day of saluation. Let vs giue none occasion of euill, that in our office be found no fault: but in all thinges let vs behaue our selues as the ministers of God, in much patience, in afflictions, in necessities, in anguishes, in stripes, in prisonmentes, in strifes, in labours, in watchings, in fastings, in pureneſſe, in knowledge, in long suffering, in kindneſſe, in the holy ghost, in loue vnfained, in the word of trueth, in the power of God, by the armour of righteousnes on the right hand and on the left, by honour and dishonour, by euill report, and good report, as deceiuers, and yet true, as vnknowen, and yet knowen, as dying, and beholde we liue, as chastened, and not killed, as sorowing, and yet alway mery, as poore, and yet making many rich, as hauing nothing, and yet possessing all things.

The Gospel.

Mat.4.1.  THen was Jesus led away of the spirite into the wilderneſſe, to bee tempted of the deuill. And when hee had fasted fourtie dayes, and fourtie nightes, hee was at the last an hungred. And when the tempter came to him, he saide, If thou be the sonne of God, commaunde that these stones bee made bread. But he answered, and sayd, It is written, Man shall not liue by bread onely, but by euery worde that proceedeth out of the mouth of God. Then the deuill taketh him vp into the holy citie, and setteth him on a pinacle of the temple, and saieth vnto

to him, If thou be the sonne of God, cast thy self downe headlong: for it is written, hee shall giue his angels charge ouer thee, and with their handes they shall holde thee vp, least at any time thou dash thy foote against a stone. And Jesus said vnto him, It is written againe, Thou shalt not tempt the Lord thy God. Againe the deuill taketh him vp into an exceeding high mountaine, and sheweth him al the kingdomes of the worlde, and the glorie of them, and saieth vnto him, All these will I giue thee, if thou wilt fall downe and worship mee. Then saith Jesus vnto him, Auoyde Satan, for it is written, Thou shalt worship the Lorde thy God, and him onely shalt thou serue. Then the deuil leaueth him, and beholde, the angels came and ministred vnto him.

The second sunday in Lent.

The Collect.

ALmightie God, which doest see that wee haue no power of our selues to helpe our selues: keepe thou vs both outwardly in our bodies, and inwardly in our soules, that we may be defended from all aduersities which may happen to the body, and from all euill thoughts which may assault and hurt the soule, through Jesus Christ. &c.

The Epistle.

WEbeseech you brethren, and exhort you by the Lord Jesus, that ye encrease more and more, euen as ye haue receiued of vs, how ye ought to walke, and to please God. For yee knowe what commaundements we gaue you by our Lord Jesus Christ. For this is ỹ will of God, euẽ your holinesse: that ye should abstaine frõ fornicatiõ, & that euery one of you should know how to keepe his vessel in holines & honour, and not in the lust of concupiscence, as doe the Heathen, which know not God: that no man oppresse and defraude his brother in bargaining, because that the Lord is the auenger of all such things, as we told you before, and testified. For God hath not called vs vnto vncleannesse, but vnto holines. He therefore ỹ despiseth, despiseth not man, 1. Thes. 4. 1.

The ſecond ſunday in Lent.

man, but God, which hath ſent his holy ſpirite among you.

The Goſpel.

Matt. 15. 21. IEſus went thence, and departed into the coaſtes of Tyre and Sydon: and beholde, a woman of Canaan (which came out of the ſame coaſtes) cryed vnto him, ſaying, Haue mercie on me, O Lord, thou ſonne of Dauid: my daughter is pitteouſly vexed with a deuil. But hee anſwered her nothing at all. And his diſciples came and beſought him, ſaying, Send her away, for ſhe crieth after vs. But he anſwered and ſaid, I am not ſent, but to the loſt ſheepe of the houſe of Iſrael. Then came ſhe and worſhipped him, ſaying, Lord helpe me. He anſwered and ſaid, It is not meete to take the childrens bread, and caſt it to dogges. She anſwered and ſaid, Trueth Lord, for the dogges eate of the crummes which fall from their maſters table. Then Jeſus anſwered, and ſaid vnto her, O woman, great is thy faith, be it vnto thee euen as thou wilt. And her daughter was made whole euen the ſame time.

The third ſunday in Lent.

The Collect.

WE beſeech thee almightie GOD, looke vpon the heartie deſires of thy humble ſeruants, and ſtretch forth the right hand of thy maieſtie, to be our defẽce againſt al our enemies, through Jeſus Chriſt our Lord.

The Epiſtle.

Ephe. 5. 1 BE you the followers of God as deare children, and walke in loue, euen as Chriſt loued vs, and gaue himſelfe for vs, an offering and a ſacrifice of a ſweete ſauour to God. As for fornication, & al vncleanneſſe or couetouſneſſe, let it not be onte named among you, as it becommeth

meth ſaints, or filthines, or foolish talking, or iesting, which are not comely, but rather giuing of thankes. For this yee knowe, that no whoremonger, either vncleane person, or couetous person (which is a worshipper of images) hath any inheritance in the kingdome of Christ, & of God. Let no man deceiue you with vaine wordes: For because of such things, commeth the wrath of God vpon the children of disobedience. Be not ye therefore companions of them. Ye were sometimes darkenesse, but now are ye light in the Lord: walke as children of light: for the fruit of the spirit consisteth in al goodnes, and righteousnes, and trueth. Accept that which is pleasing vnto the Lord, and haue no felowship with the vnfruitfull workes of darkenes, but rather rebuke them. For it is a shame euen to name those things which are done of them in secret: but all thinges when they are brought foorth by the light, are manifest. For whatsoeuer is manifest, the same is light. Wherefore hee saieth, Awake thou that sleepest, and stand vp from death, and Christ shall giue thee light.

The Gospel.

IEsus was casting out a deuill that was dumbe. And whē hee had cast out the deuil, the dumbe spake, and the people wondred. But some of them saide, Hee casteth out deuils through Beelzebub the chiefe of ỹ deuils. And other tempted him, and required of him a signe from heauen. But hee, knowing their thoughtes, said vnto them, Euery kingdome deuided against it selfe, is desolate, and one house doeth fall vpon another. If Satan also be deuided against himselfe, howe shall his kingdome endure? Because yee saye I cast out deuilles through Beelzebub. If I by the helpe of Beelzebub cast out deuils, by whose helpe doe your children cast them out? Therefore shall they bee your iudges. But if I by the fynger of Luke. 11. 14.

of God caſt out deuils, no doubt the kingdome of GOD is come vpon you. When a ſtrong man armed watcheth his houſe, the things that he poſſeſſeth are in peace: But when a ſtronger then hee commeth vpon him, and ouercommeth him, he taketh from him all his harneſſe, wherein he truſted, and deuideth his goods. Hee that is not with me, is againſt me: and hee that gathereth not with me, ſcattereth abroade. When the vncleane ſpirit is gone out of a man, hee walketh through drie places, ſeeking reſt: and when hee findeth none, he ſaith, I will returne againe into my houſe whence I came out. And when he commeth, hee findeth it ſwept and garniſhed. Then goeth he, and taketh to him ſeuen other ſpirites worſe then himſelfe, and they enter in, and dwell there: and the end of that man is worſe then the beginning. And it fortuned, that as hee ſpake theſe thinges, a certaine woman of the company lift vp her voyce, and ſaide vnto him, Happy is the wombe that bare thee, and the pappes which gaue thee ſuck. But hee ſayde, Yea, happie are they that heare the worde of God, and keepe it.

The fourth ſunday in Lent.

The Collect.

GRaunt we beſeech thee almightie God, that wee which for our euill deedes are worthily puniſhed, by the comfort of thy grace may mercifully bee relieued, through our Lorde Jeſus Chriſt.

The Epiſtle.

Gal.4.21. TEll me (ye that deſire to be vnder the lawe) doe ye not heare of the law? for it is written, that Abraham had two ſonnes: the one by a bondmaide, the other by a free woman. Yea, and he which was borne of the bondwoman, was borne after the fleſh: but hee which was borne of the free woman was borne by promiſe. Which thinges are ſpoken by an allegorie: for theſe are two teſtaments, the one from the mount Sina, which gendreth vnto bondage, which

which is Agar: for mount Sina is Agar in Arabia, and doth reach vnto the citie which is nowe called Hieruſalem, and is in bondage with her children. But Hieruſalem which is aboue, is free, which is the mother of vs all. For it is written, Reioyce thou barren that bearest no children, breake forth and crie thou that trauailest not: for the deſolate hath many moe children, then she which hath an husband.

Wherefore, brethren, we are after Iſaac the children of promiſe. But as then he that was borne after the fleſh, perſecuted him that was borne after the ſpirit: euen ſo is it nowe. Neuertheleſſe, what ſaith the Scripture? Put away the bondwoman and her ſonne: for the ſonne of the bondwoman ſhal not be heyre with the ſonne of the free woman. So then brethren, wee are not children of the bondwoman, but of the free woman.

The Goſpel.

IEſus departed ouer the Sea of Galilee, which is the ſea of Liberias, and a great multitude followed him, becauſe they ſawe his miracles which hee did on them that were diſeaſed. And Jeſus went vp into a mountaine, and there hee ſate with his diſciples. And Eaſter (a feaſt of the Jewes) was nigh. When Jeſus then lift vp his eyes, and ſawe a great company come vnto him, he ſaide vnto Philippe, Whence ſhall we buy bread, that theſe may eate? This he ſaide to prouе him, for hee himſelfe knewe what hee woulde doe. Philip anſwered him, Two hundreth pens worth of bread are not ſufficient for them, that euery man may take a little. One of his diſciples (Andrewe, Simon Peters brother) ſaith vnto him, There is a ladde which hath fiue barley loaues, and two fiſhes: but what are they among ſo many? And Jeſus ſaide, Make the people ſit downe. There was much graſſe in the place. So the men ſate downe, in number about fiue thouſand. And Jeſus tooke the bread, and when he had giuen thankes, hee gaue to

the

Iohn. 6. 1.

the disciples, and the disciples to them that were set downe, and likewyse of the fishes, as muche as they wolde. When they had eaten ynough, he saide vnto his disciples, Gather vp the broken meate which remaineth, that nothyng bee lost. And they gathered it together, and filled twelue baskets with the broken meate of the fiue barley loaues, which broken meate remained vnto them that had eaten. Then those men (when they had seene the miracle that Jesus did) saide, This is of a truth the same Prophet that shoulde come into the worlde.

The fifte Sunday in Lent.

The Collect.

WE beseech thee almightie God, mercifully to looke vpon thy people, that by thy great goodnesse they may be gouerned and preserued euermore, both in body and soule, through Jesus Christ our Lord.

The Epistle.

Hebr. 9. 11. CHrist being an high Priest of good thinges to come, came by a greater and a more perfect tabernacle, not made with handes, that is to say, not of this building, neither by the blood of Goates and calues: but by his owne blood he entred in once into the holy place, and founde eternall redemption. For if the blood of Oxen and of Goates, and the ashes of a young Cowe, when it was sprinkled, pursifieth the vncleane, as touching the purifying of the flesh: how much more shall the blood of Christ (which through the eternall spirit offered himselfe without spotte to God) purge your conscience from dead workes, for to serue the liuing God: And for this cause is he the mediatour of the newe Testament, that through death, which chanced for the redemption of those transgressions that were vnder the first Testament, they which are called, might receiue the promise of eternall inheritance.

The

The fifth Sunday in Lent.

The Gospel.

WHich of you can rebuke mee of sinne? If I say the troueth, why do ye not beleeue mee? Hee that is of God, heareth Gods wordes: ye therefore heare them not, because ye are not of God. Then answered the Iewes, and sayde vnto him, Say wee not well that thou art a Samaritane, and hast the deuill? Iesus answered, I haue not the deuill: but I honour my father, and ye haue dishonoured me. I seeke not mine owne praise, there is one that seeketh, and iudgeth. Verily, verily I say vnto you, If a man keepe my saying, he shall neuer see death. Then sayde the Iewes vnto him, Now know we that thou hast the deuill. Abraham is dead, and the Prophets, and thou sayest, If a man keepe my saying, he shall neuer taste of death. Art thou greater then our father Abraham, which is dead? And the prophets are dead: whome makest thou thy selfe? Iesus answered, If I honour my selfe, mine honour is nothing: it is my father that honoureth me, which ye say is your God, and yet yee haue not knowen him: but I know him. And if I say I know him not, I shalbe a lyar, like vnto you. But I know him, and keepe his saying. Your father Abraham was glad to see my day: and hee sawe it, and reioyced. Then said the Iewes vnto him, Thou art not yet fifty yeere old, and hast thou seene Abraham? Iesus said vnto them, Verily, verily I say vnto you, yer Abraham was borne, I am. Then tooke they vp stones to cast at him: but Iesus hid himselfe, and went out of the temple. Ioh. 8. 46.

The Sunday next before Easter.

The Collect.

ALmightie and euerlasting God, which of thy tender loue towards man, hast sent our Saviour Iesus Christ, to take vpon him our flesh, and to suffer death vpon the crosse, that all mankinde should follow

followe the example of his great humilitie: mercifully grant, that we both follow the example of his patience, and be made partakers of his resurrection, through the same Jesus Christ our Lord.

The Epistle.

Phil.2.5. LEt the same minde bee in you, that was also in Christ Jesu, which when he was in the shape of God, thought it no robberie to bee equall with God: Neuertheless, he made himselfe of no reputation, taking on him the shape of a seruant, and became like vnto men, and was founde in his apparell as a man. Hee humbled himselfe, and became obedient vnto the death, euen the death of the crosse. Wherefore God hath also exalted him on high, and giuen him a name, Which is aboue all names, that in the name of Jesus euery knee shoulde bowe, both of things in heauen, and things in earth, and things vnder the earth, and that all tongues shoulde confesse that Jesus Christ is the Lord, vnto the glorie of God the father.

The Gospel.

Mat.26.1 AND came to passe, when Jesus had finished all these sayings, hee said vnto his disciples, Ye knowe that after two dayes shall bee Easter, and the sonne of man shall bee deliuered ouer to be crucified. The assembled together ỹ chiefe Priestes, and the Scribes, and the Elders of the people, vnto the palace of the high Priest (which was called Caiaphas) and helde a counsell, that they might take Jesus by subtiltie, and kill him. But they said, Not on the holy day, lest there bee an vprore among the people, when Jesus was in Bethanie, in the house of Simon the Leper, there came vnto him a woman, hauing an Alabaster box of precious ointment, and powred it on his head as he sate at the boorde. But when his disciples sawe it, they had

had indignation, saying, Whereto serueth this waste? This ointment might haue bene well solde, and giuen to the poore. When Iesus vnderstoode that, he sayde vnto them, Why trouble ye the woman? for she hath wrought a good worke vpon me. For ye haue the poore alwayes with you, but me ye shall not haue alwayes. And in that she hath cast this ointment on my body, she did it to burie me. Verily I say vnto you, Whersoeuer this Gospel shalbe preached in all the world, there shall also this be tolde that she hath done, for a memorial of her. Then one of the twelue (which was called Iudas Iscariot) went in to the chiefe Priestes, and sayde vnto them, What will ye giue me, and I will deliuer him vnto you? And they appointed vnto him thirtie pieces of siluer. And from that time forth, he sought opportunitie to betray him. The first day of Sweete bread, the disciples came to Iesus, saying to him, Where wilt thou that wee prepare for thee to eate the Passeouer? And he saide, Goe into the citie to such a man, and say vnto him, The master saith, My time is at hande: I will keepe my Easter by thee with my disciples. And the disciples did as Iesus had appointed them, and they made ready the Passeouer. When the euen was come, he sate downe with the twelue: and as they did eate, he saide, Verily I say vnto you, that one of you shall betray me. And they were exceeding sorowfull, and began euery one of them to say vnto him, Lord, is it I? He answered and said, He that dippeth his hand with me in the dishe, the same shall betray me. The sonne of man truely goeth as it is written of him: but Wo vnto that man by whom the sonne of man is betrayed: it had bene good for that man if he had not bene borne. Then Iudas which betrayed him, answered and saide, Master, Is it I? He saide vnto him, Thou hast saide. And when they were eating, Iesus tooke bread, and when he had giuen thankes, hee brake it, and gaue it to the disciples, and sayde, Take, eate, this is my body. And he tooke the cuppe, and thanked, and gaue it to them, saying, Drinke ye all of this: for this is my blood (which is of the newe Testament) that is shed for many, for the remission of sinnes. But I say vnto you, I will not drinke henceforth of this fruite of the vine tree, vntill that day when I shall

drinke it newe with you in my fathers kingdome. And when they had said grace, they went out vnto mount Oliuet. Then saide Iesus vnto them, All ye shall be offended because of me this night: For it is written, I will smite the Shepheard, and the sheepe of the flocke shalbe scattered abroade: but after I am risen againe, I will goe before you into Galilee. Peter answered, and saide vnto him, Though all men be offended because of thee, yet will I not be offended. Iesus sayde vnto him, Verily I say vnto thee, that in this same night, before the Cocke crowe, thou shalt denie me thrise. Peter saide vnto him, Yea though I shoulde dye with thee, yet will I not denie thee. Likewise also saide all the disciples. Then came Iesus with them vnto a Farme place (which is called Gethsemane) and saide vnto the disciples, Sit ye here while I go and pray yonder. And he tooke with him Peter, and the two sonnes of Zebedee, and began to waxe sorowfull and heauie. Then saide Iesus vnto them, My soule is heauie, euen vnto the death: tary ye here, and watche with me. And he went a litle further, and fell flat on his face, and prayed, saying, O my father, if it be possible, let this cup passe from me: neuertheless, not as I will, but as thou wilt. And he came vnto the disciples, and founde them a sleepe, and saide vnto Peter, What, coulde yee not watch with me one houre? Watch and pray, that ye enter not into temptation: The spirit is willing, but the flesh is weake. Hee went away once againe, and prayed, saying, O my father, if this cuppe may not passe away from me, except I drinke of it, thy will be fulfilled. And hee came and founde them a sleepe againe, for their eyes were heauie. And he left them, and went againe and praied the thirde time, saying the same wordes. Then commeth he to his disciples, and saide vnto them, Sleepe on nowe, and take your rest. Beholde, the houre is at hand, and the sonne of man is betrayed into the handes of sinners. Ryse, let vs be going, beholde, he is at hand that doeth betray mee. While he yet spake, loe, Iudas one of the number of the twelue, came, and with him a great multitude with swoordes and staues, sent from the chiefe Priestes and Elders of the people. But he that betrayed him, gaue them a token, saying, Whom soeuer I kisse, the

same

same is hee, holde him fast. And forthwith he came to Jesus, and said, Haile Master, and kissed him. And Jesus sayd vnto him, Friende, wherefore art thou come? Then came they, and laide handes on Jesus, and tooke him. And beholde, one of them which were with Jesus, stretched out his hande, and drewe his sworde, and strooke a seruant of the high Priest, and smote off his eare. Then sayde Jesus vnto him, Put vp thy sworde into the sheathe: for all they that take the sworde, shall perish with the sworde. Thinkest thou that I cannot nowe pray to my father, and he shall giue me euen nowe more then twelue legions of Angels? But howe then shall the Scriptures be fulfilled? For thus must it bee. In that same houre saide Jesus to the multitude, Ye be come out as it were to a thiefe, with swords and staues for to take me. I sate daily wt you teaching in the Temple, & ye tooke me not. But all this was done, that the Scriptures of the Prophets might be fulfilled. Then all the disciples forsooke him, and fled. And they tooke Jesus, and led him to Caiaphas the hie Priest, where the Scribes and the Elders were assembled. But Peter followed him a farre off vnto the high Priestes palace, and went in, and sate with the seruants, to see the ende. The chiefe Priests and Elders, and all the counsaile sought false witnesse against Jesus, for to put him to death, but founde none: yea, when many false witnesses came, yet found they none. At the last came two false witnesses, and sayde, This fellowe sayd, I am able to destroy the Temple of God, and to builde it againe in three dayes. And the chiefe Priest arose, and sayde vnto him, Answerest thou nothing? Why doe these beare witnesse against thee? But Jesus helde his peace. And the chiefe Priest answered, and saide vnto him, I charge thee by the liuing God, that thou tell vs whether thou bee Christ the sonne of God. Jesus sayde vnto him, Thou hast sayde. Neuertheless I say vnto you, Hereafter shall yee see the sonne of man sitting on the right hande of power, and comming in the cloudes of the skie. Then the high Priest rent his clothes, saying, He hath spoken blasphemie, What neede we of any more witnesses? Beholde, nowe yee haue heard his blasphemie, What thinke ye? They answered, and sayde, He

is worthie to die. Then did they spit in his face, and buffeted him with fistes. And other smote him on the face with the palme of their handes, saying, Tell vs, thou Christ, who is he that smote thee? Peter sate without in the Court, and a Damosell came to him, saying, Thou also wast with Jesus of Galilee. But he denyed before them all, saying, I wote not what thou sayest. When he was gone out into the porch, another wench sawe him, and sayde vnto them that were there, This fellowe was also with Jesus of Nazareth. And againe he denyed with an othe, saying, I doe not knowe the man. After a while came vnto him they that stoode by, and sayde vnto Peter, Surely thou art euen one of them, for thy speach bewrayeth thee. Then beganne he to curse and to sweare that he knewe not the man. And immediatly the Cocke crewe. And Peter remembred the woorde of Jesu, which sayde vnto him, Before the Cocke crowe, thou shalt denie mee thrise: and he went out, and wept bitterly. When the morning was come, all the chiefe Priestes and Elders of the people helde a counsell against Jesus to put him to death, and brought him bounde, and delimered him vnto Pontius Pilate the Deputie. Then Judas which had betrayed him (seeing that hee was condemned) repented him selfe, and brought againe the xxx. plates of siluer to the chiefe Priestes and Elders, saying, I haue sinned, betraying the innocent blood. And they sayde, what is that to vs: see thou to that. And hee cast downe the siluer plates in the Temple, and departed, and went and hanged himselfe. And the chiefe Priestes tooke the siluer plates, & said, It is not lawfull for to put them into the treasury, because it is the price of blood. And they tooke counsaile, and bought with them a potters field to burie strangers in. Wherefore the field is called Acheldama, that is, The fielde of blood, vntil this day. Then was fulfilled that which was spoken by Jeremie the Prophet, saying, And they tooke thirtie siluer plates, the price of him ỹ was valued, whō they bought of the children of Israel, and gaue them for the potters field, as the Lord appointed me. Jesus stood before ỹ Deputie, & the Deputie asked him, saying, Art thou the King of the Jewes: Jesus said vnto him, Thou saiest. And when

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he was accused of the chiefe Priestes and Elders, he answered nothing. Then sayde Pilate vnto him, Heares thou not howe many witnesses they bring against thee? and he answered him to neuer a worde, in so much that the Deputie marueiled greatly. At the feast, the Deputie was wont to deliuer vnto the people a prisoner, whome they would desire: he had then a notable prisoner, called Barabbas. Therefore when they were gathered together, Pilate sayde vnto them, Whether will ye that I giue loose vnto you Barabbas, or Jesus which is called Christ? For he knewe that for enuie they had deliuered him. When he was set downe to giue iudgement, his wife sent vnto him, saying, Haue thou nothing to doe with that iust man, for I haue suffered this day many things in my sleepe, because of him. But the chiefe Priestes and Elders perswaded the people that they should aske Barabbas, and destroy Jesus. The Deputie answered, and saide vnto them, whether of the twaine will yee that I let loose vnto you? They sayde, Barabbas. Pilate sayde vnto them, what shall I doe then with Jesus, which is called Christ? They all sayde vnto him, Let him be crucified. The Deputie sayde, what euill hath he done? But they cryed more, saying, Let him be crucified. When Pilate saide that he could preuaile nothing, but that more businesse was made, he tooke water, and washed his handes before the people, saying, I am innocent of the blood of this iust person, see ye. Then answered all the people, and sayde, His blood be on vs, and on our children. Then let hee Barabbas loose vnto them, and scourged Jesus, and deliuered him to be crucified. Then the souldiers of the Deputie tooke Jesus into the common hall, and gathered vnto him all the company, and they stripped him, and put on him a purple robe, and platted a crowne of thornes, and put it vpon his head, and a reede in his right hand, and bowed the knee before him, and mocked him, saying, Haile King of the Jewes. And when they had spit vpon him, they tooke the reede, and smote him on the head, and after that they had mocked him, they tooke the robe off him againe, and put his owne rayment on him, and ledde him away to crucifie him. And as they came out, they founde a man of Cyrene

(continued) Golgotha, (that is to say, a place of dead mens sculles) and gaue him vinegar mingled with gall, to drinke: and when he had tasted thereof, he would not drinke. And when they had crucified him, they parted his garments, and cast lots: and sate downe and watched him there. And set ouer his head his accusation written, THIS IS IESVS THE KING OF THE IEWES. Then were there two theeues crucified with him, one on the right hand, and another on the left. And they that passed by, railed on him, wagging their heads, and saying: Vah, thou that destroyest the Temple of God, and buildest it in three dayes, saue thy selfe: If thou be the sonne of God, come downe from the crosse. Likewise also the high Priestes mocking him, with the Scribes and Elders, sayde: He saued others, himself he cannot saue. If he be the King of Israel, let him now come downe from the crosse, and we will beleeue him. He trusted in God, let him deliuer him now, if he will haue him: For he sayde, I am the sonne of God. The theeues also which were crucified with him, cast the same in his teeth. Now from the sixth houre there was darknesse ouer all the land, vntill the ninth houre. And about the ninth houre Iesus cryed with a loude voyce, saying, Eli, Eli, lama sabachthani, that is to say, My God, my God, why hast thou forsaken me? Some of them that stoode there, when they heard that, sayde, This man calleth for Elias. And straightway one of them ranne, and tooke a spunge, and when he had filled it full of vineger, he put it on a reede, and gaue him to drinke. Other sayde, Let be, let vs see whether Elias will come, and deliuer him. Iesus, when he had cryed againe with a loude voyce, yeelded vp the Ghost. And beholde, the vayle of the temple did rent in two partes from the toppe to the bottome, and the earth did quake, and the stones rent, and graues did open, and many bodies of Saintes which slept, arose, and went out of the graues after his resurrection, and came into the holy Citie, and appeared vnto many. When the Centu-

Munday before Easter.

The Epistle.

WHat is hee this that commeth Esa. 63. 1.
from Edom, with red coloured
clothes of Bosra (which is to say
ly cloth) and commeth so lustily
with all his strength? I am
hee that teacheth righteousnesse,
and am of power to helpe. Wher-
fore then is thy clothing red, and
thy rayment like his that trea-
deth in the winepresse? I have
troden the presse my selfe alone,
and of all people there is not one with mee. Thus will
I treade downe mine enemies in my wrath, and set my
feete upon them in mine indignation, and their blood shall
bespring my clothes, and so will I staine all my rayment.
For the day of vengeance is assigned in my heart, and the
yeere when my people shall bee delivered, is come. I loo-
ked about mee, and there was no man to helpe mee any
helpe. I marvelled that no man helde me up. Then I helde
mee by mine owne arme, and my ferventnesse sustained me.
And thus will I treade downe the people in my wrath,
and bathe them in my displeasure, and upon the earth
will I lay their strength. I will declare the goodnesse of the

Lorde,

Lorde, yea euen the people of the Lorde, to all that hee hath
gaine vs, for the great good thing he hath done to Israel,
whereof they gaue a token of their owne accord, and according
to the multitude of their vnthankfulnesse, so plagued them. Whole
no doubt are my people, and no doubt they will not denie it,
but will confesse their vnkindnesse. For their fathers did the same,
vnthankfully rebelling and the angell that went before them, and his
presence deliuered them. Of very loue and kindenesse that
he had vnto them, he redeemed them. He hath borne them,
and caryed them vp, euer since the worlde began. But after
they prouoked him to wrath, and vexed his holy minde, hee
was their enemie, and fought against them him selfe. Yet re-
membred Israel the olde time of Moses and his people, say-
ing, Where is he that brought them from the water of the sea,
with them that fedde his sheepe? Where is hee that hath gi-
uen his holy spirite among them? He ledde them by the right
hande of Moses with his glorious arme, deuiding the water
before them, whereby hee gate him selfe an euerlasting name.
He ledde them in the deepe, as an horse is ledde in the plaine,
that they should not stumble, as a tame beast goeth in the
fielde, and the breath giuen of God, giueth him rest. Thus
(O God) hast thou led thy people, to make thy selfe a glorious
name withall. Looke downe then from heauen, and behold
the dwelling place of thy Sanctuarie, and thy glorie. Howe
is it that thy gelousie, thy strength, the multitude of thy mer-
cies, and thy louing kindenesse, will not be intreated of vs? yet
art thou our father. For Abraham knoweth vs not, neither
is Israel acquainted with vs. But thou Lorde art our fa-
ther and redeemer, and thy name is euerlasting. O Lorde,
wherefore hast thou ledde vs out of the waye? wherefore hast
thou hardened our hearts, that wee feare thee not? Bee at
one with vs againe for thy seruants sake, and for the genera-
tion of thine heritage. Thy people haue had but a litle of thy
Sanctuary in possession, for our enemies haue troden downe
thy holy place. And yet were thine from the beginning,
when thou wast not their Lorde, for they haue not called vp-
on thy name.

The

Munday before Easter.

The Gospel.



Fter two dayes was Easter, and Mar. 14. 1
the dayes of sweete bread. And the high Priestes and the Scribes sought howe they might take him by craft, and put him to death. But they sayde, Not in the feast day, lest any busines arise among the people. And when hee was in Bethanie, in the house of Simon the leper, euen as hee sate at meate, there came a woman hauing an Albaster box of oyntment, called Nard, that was pure and costly, and shee brake the box, and powred it vpon his head. And there were some that were not content within theinselues, and sayde, what needed this waste of ointment? for it might haue beene solde for more then three hundred pence, and haue bene giuen to the poore: and they grudged against her. And Jesus sayde, Let her alone, why trouble ye her? She hath done a good worke on mee: for ye haue poore with you alwayes, and whensoeuer yee will, yee may doe them good: but me haue ye not alwayes. Shee hath done that shee coulde, she came aforehand to anoint my body to the burying. Verily I say vnto you, wheresoeuer this Gospell shall be preached throughout the whole worlde, this also that shee hath done, shall bee rehearsed in remembrance of her. And Judas Iscariot, one of the twelue, went away vnto the high Priestes, to betray him vnto them. When they heard that, they were glad, and promised that they would giue him money. And he sought howe he might conueniently betray him. And the first day of sweete bread (when they offered the Passeouer) his disciples sayde vnto him, where wilt thou that we go and prepare, that thou maiest eate the Passeouer? And he sent foorth two of his disciples, and sayde vnto them, Goe ye into the Citie, and there shall meete you a man bearing a pitcher of water, follow him. And whithersoeuer he goeth in,

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say yee vnto the goodman of the house, The Master sayeth, where is the ghest chamber, where I shall eate the Passeouer with my disciples? And he will shewe you a great parlour paued and prepared, there make ready for vs. And his disciples went forth, and came into the Citie, and founde as hee had sayde vnto them, and they made ready the Passeouer. And when it was nowe euentide, hee came with the twelue: and as they sate at boorde, and did eate, Jesus sayde, Verily I say vnto you, one of you (that eateth with me) shall betray me. And they began to be sorie, and to say to him one by one, Is it I? And another saide, Is it I? He answered, and saide vnto them, It is one of the twelue, euen he that dippeth with me in the platter. The sonne of man truely goeth as it is written of him: but woe vnto that man by whome the sonne of man is betrayed: good were it for that man if hee had neuer bene borne. And as they did eat, Jesus tooke bread, and when he had giuen thankes, he brake it, and gaue to them, and said, Take, eate, this is my body. And he tooke the cuppe, and when he had giuen thankes, he tooke it to them: and they all dranke of it. And he sayde vnto them, This is my blood of the newe Testament, which is shed for many. Verely I say vnto you, I will drinke no more of the fruite of the Vine, vntill that day that I drinke it newe in the kingdome of God. And when they had saide grace, they went out to the mount Oliuete. And Jesus saith vnto them, All ye shall be offended, because of me this night: For it is written, I will smite the shepheard, and the sheepe shall be scattered: But after that I am risen againe, I will goe into Galilee before you. Peter sayde vnto him, And though all men be offended, yet will not I. And Jesus saith vnto him, Verily I say vnto thee, that this daye, euen in this night, before the Cocke crowe twise, thou shalt denie mee three times. But hee spake more vehemently, No, if I shoulde die with thee, I will not denie thee. Likewise also saide they all. And they came into a place which was named Gethsemane, & he saide to his disciples, Sit ye heere, while I goe aside & pray. And he taketh with him Peter, and James & John, and began to waxe abashed, & to be in an agony, & said vnto them, My soule is heauie, euen vnto ỹ death:

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tary ye here, and watch. And he went forth a litle, and fell downe flat on the grounde, and prayed, that if it weve possible the houre might passe from him. And he said, Abba, Father, all things are possible vnto thee, take away this cuppe from me: neuertheles, not as I will, but that thou wilt, bee done. And hee came and founde them sleeping, and saith to Peter, Simon, sleepest thou? Couldest not thou watch one houre? watche ye, and pray, lest ye enter into temptation: the spirite truely is ready, but the flesh is weake. And againe hee went aside, and prayed, and spake the same wordes. And he returned and founde them a sleepe againe, for their eyes were heauie, neither wist they what to answere him. And hee came the thirde time, and saide vnto them, Sleepe henceforth, and take your ease, it is ynough. The houre is come, beholde, the sonne of man is betrayed into the handes of sinners. Rise vp, let vs goe: loe, hee that betrayeth me is at hand. And immediatly while he yet spake, commeth Judas (which was one of the twelue) and with him a great number of people, with swords and staues, from the high Priests, and Scribes, and Elders. And he that betrayed him, had giuen him a generall token, saying, Whosoeuer I doe kisse, the same is hee, take and leade him away warely. And assoone as he was come, hee goeth straightway to him, and saith vnto him, Master, Master, and kissed him. And they laide their handes on him, and tooke him. And one of them that stoode by, drewe out a sworde, and smote a seruant of the high Priestes, and cut off his eare. And Jesus answered and saide vnto them, Yee be come out as vnto a thiefe with swordes and staues, for to take me: I was daily with you in the Temple teaching, and ye tooke mee not: But these things come to passe, that the scriptures shoulde be fulfilled. And they all forsooke him, and ranne away. And there followed him a certaine yong man clothed in linnen vpon the bare, and the yong men caught him, and he left his linnen garment, and fledde from them naked. And they led Jesus away to the high Priest of all, and with him came all the high Priestes, and the Elders, and the Scribes. And Peter followed him a great way off (euen till hee was come into the palace of the high Priest)

and

and he sate with the seruants, and warmed himselfe at the fire. And the high Priestes and all the counsaile sought for witnesse against Jesus to put him to death, and founde none: for many bare false witnesse against him, but their witnesses agreed not together. And there arose certaine, and brought false witnesse against him, saying, We heard him say, I will destroy this Temple that is made with handes, and within three dayes I will builde another made without hands: But yet their witnesses agreed not together. And the high Priest stoode vp among them, and asked Jesus, saying, Answerest thou nothing: howe is it that these beare witnesse against thee: But he helde his peace, and answered nothing. Againe the high Priest asked him, and sayd vnto him, Art thou Christ the sonne of the blessed: And Jesus saide, I am: and ye shall see the sonne of man sitting on the right hande of power, and comming in the cloudes of heauen. Then the high Priest rent his clothes, and saide, what neede we any further witnesses: ye haue heard blasphemie, what thinke yee: And they all condemned him to be worthie of death. And some beganne to spit at him, and to couer his face, and to beate him with fistes, and to say vnto him, Areede. And the seruãts buffeted him on the face. And as Peter was beneath in the palace, there came one of the wenches of the high Priest, and when she sawe Peter warming him selfe, shee looked on him, and sayde, Wast not thou also with Jesus of Nazareth: And hee denyed, saying, I knowe him not, neither wote I what thou sayest. And he went out into the porch, and the cocke crewe. And a Damosell (when shee sawe him) beganne againe to say to them that stoode by, This is one of them. And he denied it againe. And anon after, they that stoode by, saide againe vnto Peter, Surely thou art one of them, for thou art of Galilee, and thy speach agreeth thereto. But hee began to curse and to sweare, saying, I knowe not this man of whome ye spake. And againe the Cocke crewe. And Peter remembred the worde that Jesus had saide vnto him, Before the Cocke crowe twise, thou shalt denie mee three times: and hee beganne to weepe.

Tuesday

Tuesday before Easter.

The Epistle.

THe Lorde God hath opened mine eare, therefore can I not say nay, neither withdraw my selfe: but I offer my backe vnto the smiters, and my cheekes to the nippers. I turne not my face from shame and spitting, and the Lorde God shall helpe mee, therefore shall I not be confounded. I haue hardened my face like a flint stone, for I am sure that I shall not come to confusion. He is at hande that iustifieth me: who will then goe to lawe with me: Let vs stand one against another. If there be any that will reason with me, let him come heere forth to me. Beholde, the Lorde God standeth by mee: what is hee then that can condemne me: Loe, they shalbe like as an old cloth, the moth shall eate them vp. Therefore who so feareth the Lord among you, let him heare the voyce of his seruant, who so walketh in darkenesse, and no light shineth vpon him, let him put his trust in the Name of the Lord, and holde him vp by his God. But take heede, yee all kindle a fire of the wrath of God, & stirre vp the coles. Walke on in the glittering of your owne fire, and in the coles that ye haue kindled. This commeth vnto you from my hande, namely that ye shall sleepe in sorowe. Esai. 50.5

The Gospel.

ANd anon in the dawning the high Mar. 15.1
priestes helde a counsaile with the Elders, and the Scribes, and the whole congregation, and bounde Jesus, and led him away, and deliuered him to Pilate. And Pilate asked him, Art thou the King of the Jewes: And hee answered, and saide vnto him, Thou saiest it. And the high priestes accused him of many things. And Pilate asked him againe, saying, Answerest thou nothing: Behold how

howe many things they lay to thy charge. Jesus answered yet nothing, so that Pilate marueyled. At that feast Pilate did deliuer vnto them a prisoner, whom soeuer they would desire. And there was one that was named Barabbas, which lay bounde with them that made insurrection: he had committed murder. And the people called vnto him, and began to desire him that he would doe accordinge as he had euer done vnto them. Pilate answered them, saying, Will yee that I let loose vnto you the King of the Iewes? For he knew that the high Priests had deliuered him of enuie. But the high Priests moued the people, that he should rather deliuer Barabbas vnto them. Pilate answered againe, and sayde vnto them, What will yee that I then doe vnto him, whome yee call the King of the Iewes? And they cryed againe, Crucifie him. Pilate sayde vnto them, What euill hath he done? And they cryed the more fernently, Crucifie him. And so Pilate willing to contente the people, let loose Barabbas vnto them, and deliuered Iesus (when he had scourged him) for to be crucified. And the souldiers led him away into the common hall, and called together the whole multitude. And they clothed him with purple, and they platted a crowne of thornes, and crowned him therwith, and began to salute him, Haile King of the Iewes. And they smote him on the head with a reede, and did spit vpon him, and bowed their knees, and worshipped him. And when they had mocked him, they tooke the purple off him, and put his owne clothes on him, and led him out to crucifie him. And they compelled one that passed by, called Simon of Cyrene (the father of Alexander and Rufus) which came out of the fielde, to beare his crosse. And they brought him to a place named Golgotha, (which is a mans interpryete, the place of dead mens skulles.) And they gaue him wine mingled with myrrhe, but hee receiued it not. And when they had crucified him, they parted his garments, casting lottes vpon them, what euery man should take. And it was about the thirde houre, and they crucified him, and the title of his accusation was written, The King of the Iewes. And with him they crucified two theeues, the one on his right hande, and the other on his left. And the Scripture was

fulfilled,

fulfilled, which saith, Hee was counted among the wicked. And they that went by, rayled on him, wagging their heads, and saying, A wretch, thou that destroyest the temple, and buildest it againe in three daies, saue thy selfe, and come down from the crosse. Likewise also mocked him the high Priestes among themselues, with the Scribes, and saide, He saued other men, himselfe he cannot saue. Let Christ the King of Israel descend now from the crosse, that wee may see & beleeue. And they that were crucified with him, checked him also. And when the sixt houre was come, darkenesse arose ouer all the earth, vntil ỹ ninth houre. And at the ninth houre Iesus cryed with a loude voyce, saying, Eloi, Eloi, lamasabachthani, which is (if one interpret it) My God, my God, why hast thou forsaken me? And some of them that stoode by, when they heard that, said, Behold, he calleth for Elias. And one ran and filled a spung full of vineger, and put it on a reede, and gaue him to drinke, saying, Let him alone, let vs see whether Elias will come and take ym downe. But Iesus cryed with a loude voyce, and gaue vp the ghost. And the vayle of the Temple rent in two pieces, from the top to the bottome. And when the Centurion (which stoode before him) sawe that he so cryed, and gaue vp the ghost, hee sayde, Truely this man was the Sonne of GOD. There were also women a good way off, beholding him: among whome was Marie Magdalene, and Marie the mother of James the little, and of Joses, and Marie Salome (which also when he was in Galilee, had followed him, and ministred vnto him) and many other women, which came vp with him to Hierusalem. And now when the euen was come, (because it was the day of preparing that goeth before the Sabboth) Joseph of the citie of Arimathea, a noble counsailour, which also looked for the kingdome of God, came and went in boldly vnto Pilate, and begged of him the bodie of Iesus. And Pilate marueiled that hee was already dead, and called vnto him the Centurion, and asked of him whether he had bene any while dead. And when he knewe the trueth of the Centurion, he gaue the body to Joseph. And he bought a linnen cloth, and tooke him down and wrapped him in the linen cloth, and laid him

in a sepulchre that was hewen out of a rocke, and rolled a stone before the doore of the sepulchre. And Marie Magdalene, and Marie Joses behelde where he was layde.

VVednesday before Easter.

The Epistle.

Heb.9.16 VVhere as is a Testament, there must also (of necessitie) bee the death of him that maketh the Testament. For the Testament taketh authoritie when men are dead: For it is yet of no value, as long as hee that maketh the Testament is alive. For which cause also, neither the first Testament was ordeined without bloud. For when Moses had declared al the commandements to al the people, according to the lawe, hee tooke the bloud of Calues and of Goates, with water and purple wool, and hyssope, and sprinkled both the booke and all the people, saying, This is the bloud of the Testament which God hath appointed vnto you. Moreouer, he sprinkled the tabernacle with blood also, and all the ministring vessels. And almost all thinges are by the lawe purged with bloud, and without shedding of blood is no remission. It is neede then that the similitudes of heauenly things be purified with such thinges, but that the heauenly thinges themselues be purified with better sacrifices then are those. For Christ is not entred into the holy places that are made with handes (which are similitudes of true thinges) but is entred into very heauen, for to appeare nowe in the sight of God for vs: not to offer himselfe often, as the high Priest entreth into the holy place euery yeere with strange blood, (for then must he haue often suffered since the worlde began) but nowe in the ende of the world hath he appeared once, to put sinne to flight, by the offring vp of himself. And as it is appointed vnto all men that they shall once die, and then commeth the iudgement: euen so Christ was once offered

offered to take away the sinnes of many, and vnto them that looke for him, shall hee appeare againe without sinne, vnto saluation.

The Gospell



The feast of sweete bread drewe nigh, which is called Easter, and the high Priestes and Scribes sought howe they might kill him, for they feared the people. Then entred Satan into Judas, whose surname was Iscariot, which was of the number of the twelue, and he went his waye, and communed with the hie priestes and officers, howe hee might betray him vnto them. And they were glad, & promised to giue him money. And he consented, and sought opportunitie to betray him vnto them, when the people were away. Then came the day of sweete bread, when of necessitie the Passeouer must be offred. And he sent Peter and John, saying, Go and prepare vs the Passeouer, that we may eate. They sayde vnto him, where wilt thou that we prepare? And he said vnto them, Behold, when ye enter into the Citie, there shal a man meete you, bearing a pitcher of water, him followe into the same house that he entreth in, and ye shal say vnto the goodman of the houle, The master sayth vnto thee, where is the ghest chamber, where I shall eate the Passeouer with my Disciples? And he shall shew you a great Parlour paued, there make ready. And they went, and found as he had sayde vnto them, and they made ready the Passeouer. And when the houre was come, he sate downe, and the twelue Apostles with him. And he sayde vnto them, I haue inwardly desired to eate this Passeouer with you before that I suffer. For I say vnto you, henceforth wil I not eate of it any more, vntill it be fulfilled in the kingdome of God. And hee tooke the cup, and gaue thankes, and sayd, Take this, and diuide it among you: for I say vnto you, I will not drinke of the fruite

Luk 22.1.

of this time, vntil the kingdome of God come. And he tooke bread, and when he had giuen thankes, he brake it, and gaue vnto them, saying, This is my body, which is giuen for you: this doe in the remembrance of me. Likewise also when hee had supped, hee tooke the cuppe, saying, This cup is the newe testament in my bloud, which is shedde for you. Yet beholde, the hand of him that betrayeth me, is with mee on the table. And truely the sonne of man goeth as it is appointed: but woe vnto that man by whome he is betrayed. And they began to enquire among them selues, which of them it was that should do it. And there was a strife among them, which of them shoulde seeme to be the greatest. And he sayde vnto them, The kinges of nations reigne ouer them, and they that haue authoritie vpon them, are called gratious: but yee shall not so be. But he that is greatest among you, shall be as the yonger: and he that is chiefe, shall be as he that doeth minister. For whether is greater, hee that sitteth at meate, or he that serueth? Is not he that sitteth at meate? But I am among you as hee that ministreth. Yee are they which haue bidden with me in my temptations. And I appoint vnto you a kingdome, as my father hath appointed to mee, that ye may eate and drinke at my table in my kingdome, and sitte on seates iudging the twelue tribes of Israel. And the Lord sayde, Simon, Simon, beholde, Satan hath desired to syfte you, as it were wheate: but I haue prayed for thee, that thy fayth faile not. And when thou art conuerted, strengthen thy brethren. And he said vnto him, Lord, I am ready to go with thee into prison, and to death. And he saide, I tell thee Peter, the Cocke shal not crowe this day, til thou haue denied thrise that thou knowest mee. And he said vnto them, when I sent you without wallet, & scrip, and shoes, lacked yee any thing? And they said, No. Then said he vnto them, But now he that hath a wallet, let him take it vp, and likewise his scrippe, and he that hath no sword, let him sell his coate and buy one. For I say vnto you, that yet the same which is written, must be perfourmed in mee, Euen among the wicked was he reputed: for those things which are written of me, haue an ende. And they sayde, Lorde, beholde, here are two swordes.

And

And he saide vnto them, It is ynough. And he came out, and went (as he was woont) to mount Oliuet. And the Disciples followed him: and when he came to the place, he sayde vnto them, Praye, least ye fall into temptation. And hee gate himselfe from them about a stones cast, and kneeled downe, and prayed, saying, Father if thou wilt, remoue this cuppe from mee: neuertheless, not my will, but thine be fulfilled. And there appeared an Angell vnto him from heauen, comforting him. And hee was in an agonie, and prayed the longer, and his sweate was like droppes of blood, trickeling downe to the ground. And when he arose from prayer, and was come to his disciples, he found them sleeping for heauinesse, and he sayde vnto them, Why sleepe ye? Rise, and pray, lest ye fall into temptation. While he yet spake, beholde, there came a company, and hee that was called Judas, one of the twelue, went before them, and preased nigh vnto Jesus to kisse him. But Jesus saide vnto him, Judas, betrayest thou the sonne of man with a kisse? When they which were about him, sawe what would followe, they said vnto him, Lorde, shall we smite with the sworde? And one of them smote a seruant of the high Priestes, & strooke off his right eare. Jesus answered, and sayde, Suffer ye thus farre forth. And when he touched his eare, he healed him. Then Jesus sayde vnto the high Priests and rulers of the Temple, and the Elders which were come to him, Be bee come out as vnto a thiefe, with swordes and staues. When I was daily with you in the Temple, ye stretched forth no handes against me: But this is euen your very houre, and the power of darkenesse. Then tooke they him, and ledde him, and brought him to the high Priestes house. But Peter followed a farre off. And when they had kindled a fire in the middes of the Palace, and were set downe together, Peter also sate downe among them. But whē one of the wenches beheld him, as he sate by the fire, (& looked vpon him) she said, This same fellow was also with him. And he denied him, saying, Woman, I know him not. And after a little while another saw him, and said, Thou art also of them. And Peter sayde, Man, I am not. And about the space of an houre after, an other affirmed,

ſaying, Uerily this fellow was with him alſo, for he is of Galilee. And Peter ſaid, Man, I wot not what thou ſayeſt. And immediately while he yet ſpake, the Cocke crewe. And the Lorde turned backe and looked vpon Peter, and Peter remembred the worde of the Lord, how he had ſayd vnto him, Before the Cocke crow, thou ſhalt deny me thrife: And Peter went out, and wept bitterly. And the men that tooke Jeſus, mocked him, and ſmote him: And when they had blindfolded him, they ſtrooke him on the face, and aſked him, ſaying, Areede, who is he that ſmote thee? And many other things deſpitefully ſaid they againſt him. And aſſoone as it was day, the Elders of the people, and the high Prieſtes and Scribes came together, and led him into their counſell, ſaying, Art thou very Chriſt? Tell vs. And he ſaid vnto them, If I tell you, ye will not beleeue mee: and if I aſke you, you will not anſwere, nor let me goe. Hereafter ſhall the ſonne of man ſitte on the right hand of the power of God. Then ſaide they all, Art thou then the ſonne of God? He ſaide, Ye ſay that I am. And they ſaid, what neede we of any further witnes? for we our ſelues haue heard of his owne mouth.

Thurſday before Eaſter.

The Epiſtle.

1. Cor. 11. 17. THis I warne you of, and commend not, that yee come not together after a better maner, but after a worſe. For firſt of all, when yee come together in the congregation, I heare that there is diſſenſion among you, & I partly beleeue it. For there muſt be ſects among you, that they which are perfect among you may be knowen. When ye come together therefore into one place, the Lordes Supper can not be eaten, for euery man beginneth afore to eate his owne Supper. And one is hungrie, and another is drunken. Haue ye not houſes to eate and drinke in? Deſpiſe

ye

ye the congregation of God, and shame them that haue not: what shall I say vnto you: Shall I prayse you: In this I prayse you not. That which I deliuered vnto you, I receiued of the Lorde. For the Lord Iesus, the same night in which he was betrayed, tooke bread, & when he had giuen thankes, he brake it, and said, Take ye, and eate, this is my body which is broken for you: This do ye in the remembrance of mee. After the same maner also, hee tooke the cup when supper was done, saying, This cuppe is the new Testament in my blood: This do, as oft as ye drinke it, in remembrance of me. For as often as ye shall eate this bread, and drinke of this cuppe, yee shall shewe the Lordes death till hee come. Wherefore, whosoeuer shall eate of this bread, and drinke of this cuppe of the Lorde vnworthily, shalbe guilty of the bodie and blood of the Lord. But let a man examine himselfe, and so let him eate of the bread, and drinke of the cup. For he that eateth and drinketh vnworthily, eateth and drinketh his owne damnation, because he maketh no difference of the Lords body. For this cause many are weake and sicke among you, and many sleepe. For if we had iudged our selues, we should not haue bene iudged. But when we are iudged of the Lorde, we are chastened, that we shoulde not be damned with the worlde. Wherefore, my brethren, when ye come together to eate, tary one for another. If any man hunger, let him eate at home, that ye come not together vnto condemnation. Other things will I set in order when I come.

The Gospell.

THe whole multitude of them arose, and ledde him vnto Pilate. Luk. 23. 1.
And they began to accuse him, saying, Wee founde this fellowe peruerting the people, and forbidding to pay tribute to Cesar, saying that hee is Christ a King. And Pilate appoled him, saying, Art thou the King of the Iewes: hee answered him and sayde, Thou sayest it. Then saide Pilate

to the high Priestes, and to the people, I finde no fault in this man. And they were the more fierce, saying, He moueth the people, teaching throughout all Iurie, and began at Galilee, euen to this place. When Pilate heard mention of Galilee, hee asked whether the man were of Galilee. And assoone as hee knew that he belonged vnto Herods iurisdiction, he sent him to Herode, which was also at Hierusalem at that time. And when Herode saw Iesus, he was exceeding glad: for he was desirous to see him of a long season, because he had heard many things of him, and he trusted to haue seene some miracles done by him. Then he questioned with him many words: but hee answered him nothing. The high Priestes and Scribes stoode forth, and accused him straightly: And Herod with his men of warre despised him. And whē he had mocked him, he arayed him in white clothing, and sent him againe to Pilate. And the same day Pilate & Herod were made friendes together: for before they were at variance. And Pilate called together the high Priests, and the rulers, and the people, and said vnto them, Ye haue brought this man vnto me, as one that peruerteth the people, and beholde, I examine him before you, and finde no fault in this man of those thinges whereof yee accuse him, no nor yet Herode. For I sent you vnto him, and loe, nothing worthy of death is done vnto him: I will therefore chasten him, and let him loose. For of necessitie he must haue let one loose to them at that feast. And all the people cried at once, saying, Away with him, and deliuer vs Barabbas (which for a certain insurrection made in the citie, and for a murder, was cast into prison.) Pilate spake againe vnto them, willing to let Iesus loose. But they cryed, saying, Crucifie him, crucifie him. Hee sayde vnto them the thirde time, what euill hath hee done? I finde no cause of death in him: I will therefore chasten him, and let him goe. And they cryed with loude voyces, requiring that he might be crucified. And the voyces of them and of the high Priestes preuailed. And Pilate gaue sentence, that it shoulde be as they required: and hee let loose vnto them him, that (for insurrection and murder) was cast into prison, whome they had desired. And hee deliuered to them Iesus, to doe with him what they would.

would. And as they led him away, they caught one Simon of Cyrene comming out of the fielde, and on him layde they the Crolle, that he might beare it after Jeſus. And there followed him a great company of people, and of Women, which bewayled and lamented him. But Jeſus turned backe vnto them, and ſayde, Yee daughters of Hieruſalem, weepe not for me, but weepe for your ſelues, and for your children: For beholde, the dayes will come, in the which they ſhall ſay, Happie are the barren, and the Wombes that neuer bare, and the pappes which neuer gaue ſucke. Then ſhall they beginne to ſay to the mountaines, Fall on vs: and to the hilles, Couer vs. For if they doe this in a greene tree, what ſhalbe done in the dry? And there were two euill doers ledde with him to be ſlaine. And after that they were come to the place, (which is called Caluarie) there they crucified him, and the euill doers, one on the right hande, and the other on the left. Then ſayde Jeſus, Father, forgiue them, for they wotte not what they doe. And they parted his rayment, and caſt lottes: and the people ſtoode and beheelde. And the rulers mocked him with them, ſaying, Hee ſaued other men, let him ſaue himſelfe if hee be very Chriſt the choſen of God. The ſouldiers alſo mocked him, and came and offered him vineger, and ſaide, if thou be the King of the Jewes, ſaue thy ſelfe. And a ſuperſcription was written ouer him with letters of Greeke, and Latine, and Hebrewe, This is the King of the Iewes. And one of the euill doers which were hanged, rayled on him, ſaying, If thou be Chriſt, ſaue thy ſelfe and vs. But the other anſwered, and rebuked him, ſaying, Feareſt thou not God, ſeeing thou art in the ſame damnation? Wee are righteouſly puniſhed, for we receiue according to our deedes: but this man hath done nothing amiſſe. And he ſayde vnto Jeſus, Lord remember mee when thou commeſt into thy kingdome. And Jeſus ſayde vnto him, Verely I ſay vnto thee, to day ſhalt thou be with me in paradiſe. And it was about the ſixt houre: and there was a darkeneſſe ouer all the earth, vntill the ninth houre, and the Sunne was darkened, and the vaile of the Temple did rent, euen through the middes. And when Jeſus had cryed with

a loud

a loud voyce, he sayde, Father, into thy handes I commend my spirit. And when he thus had sayde, he gaue vp the ghost. When the Centurion saw what had happened, hee glorified God, saying, Verily this was a righteous man. And all the people that came together to that sight, and sawe the things which had happened, smote their breasts, and returned. And all his acquaintaunce, and the women that followed him from Galilee, stoode a farre off beholding these things. And beholde, there was a man named Joseph, a counsailour, and he was a good man, and a iust: the same had not consented to the counsaile and deede of them, which was of Arimathea, a citie of the Jewes, which same also waited for the kingdome of God: he went vnto Pilate, and begged the bodie of Jesus, and tooke it downe, and wrapped it in a linnen cloth, and laid it in a Sepulchre that was hewen in stone, wherein neuer man before had bene laid. And that day was the preparing of the Sabboth, and the Sabboth drewe on. The women that followed after, which had come with him from Galilee, beheld the Sepulchre, and howe his body was laid. And they returned, & prepared sweet odours, & ointments: but rested on the Sabboth day, according to the commandement.

On good Friday.

The Collectes.

ALmightie God, we beseech thee graciously to behold this thy family, for ỹ which our Lorde Jesus Christ was contented to be betraied, & giuen vp into the hands of wicked men, & to suffer death vpon the crosse, who liueth and raigneth. &c.

ALmightie and euerlasting God, by whose spirite the whole bodie of the Church is gouerned and sanctified: Receiue our supplications and prayers, which we offer before thee for all estates of men in thy holy congregation, that euery member of the same in his vocation and ministerie, may truely and godly serue thee, through our Lord Jesus Christ.

Merciful

On good Friday.

MErcifull God, who hast made all men, and hatest nothing that thou hast made, nor wouldest the death of a sinner, but rather that he should be conuerted and liue, haue mercie vpon all Iewes, Turkes, Infidels, and Heretikes, and take from them all ignorance, hardnesse of heart, and contempt of thy word: and so fetch them home, blessed Lord, to thy flocke, that they may be saued among the remnant of the true Israelites, and be made one fold vnder one shepheard, Iesus Christ our Lord, who liueth and reigneth, &c.

The Epistle.

THe Lawe (which hath but a shadow of good thinges to come, and not the very fashion of thinges themselues) can neuer with those sacrifices which they offer yeere by yeere continually, make the commers thereunto perfect. For woulde not then those sacrifices haue ceased to haue bene offered, because that the offerers once purged, shoulde haue had no more conscience of sinnes: Neuertheless, in those Sacrifices is there mention made of sinnes euery yeere. For the bloud of Oxen and Goates can not take away sinnes. Wherefore when he commeth into the worlde, hee sayeth, Sacrifice and offering thou wouldest not haue, but a body hast thou ordeined mee. Burnt offerings also for sinne hast thou not allowed. Then saide I, Loe, I am here. In the beginning of the booke it is written of mee, that I should doe thy will, O God. Aboue, when he sayth, Sacrifice and offering, and burnt Sacrifices, and sinne offerings thou wouldest not haue, neyther hast thou allowed them (which yet are offered by the Lawe:) Then sayd hee, Lo, I am here to doe thy wil, O God: He taketh away the first, to establishe the latter. By the which will, we are made holy, euen by the offering of the body of Iesu Christ once for all. And euery Priest is readie dayly ministring, and offering often times one maner of oblation, Heb. 10. 1.

tion, which can neuer take away sinnes. But this man, after he hath offered one sacrifice for sinnes, is set downe for euer on the right hand of God, and from henceforth tarieth till his foes be made his footestoole. For with one offering hath hee made perfect for euer them that are sanctified. The holy Ghost him selfe also beareth vs record, euen when he tolde before, This is the Testament that I will make vnto them: After those dayes (sayeth the Lorde) I will put my lawes in their heartes, and in their mindes will I write them, & their sinnes and iniquities will I remember no more. And where remissiō of these things is, there is no more offring for sinnes. Seeing therefore brethren, that by the meanes of the blood of Iesu, we haue liberty to enter into the holy place, by the new and liuing way, which he hath prepared for vs through the vayle (that is to say) by his flesh: And seeing also that we haue an high Priest, which is ruler ouer the house of God, let vs draw nigh with a true heart in a sure faith, sprinkled in our hearts from an euill conscience, and washed in our bodies with pure water. Let vs keepe ỹ profession of our hope, without wauering (for he is faithfull that promised) and let vs consider one another, to the intent that we may prouoke vnto loue, and to good workes, not forsaking the fellowshippe that we haue among our selues, as the maner of some is: but let vs exhort one another, and that so much the more, because ye see that the day draweth nigh.

The Gospell.

Ioh. 18. 1.



Hē Iesus had spokē these words, hee went forth with his disciples ouer the brooke Cedron, where was a garden, into ỹ which he thē entred with his disciples. Iudas also which betrayed him knewe the place, for Iesus oft times resorted thither with his disciples. Iudas then (after he had receiued a bande of men, and ministers of the high Priestes and Pharisees) came

came thither with lanternes, and fireb͛ands, and weapons. And Jesus knowing all thinges that should come on him, went forth, and saide vnto them, whome seeke ye? They answered him, Jesus of Nazareth. Jesus sayde vnto them, I am he. Judas also which betrayed him, stoode with them. Assoone then as he had saide vnto them, I am he, they went backewarde, and fell to the ground. Then asked hee them againe, Whome seeke ye? They said, Jesus of Nazareth. Jesus answered, I haue tolde you that I am he: if ye seeke me therefore, let these go their way, that the saying might be fulfilled which he spake, Of them which thou gauest me, haue I not lost one. Then Simon Peter hauing a sword, drew it, and smote the high Priestes seruant, & cut off his right eare. The seruants name was Malchus. Therefore saith Jesus vnto Peter, Put vp thy sworde into the sheath: shall I not drinke of the cup which my father hath giuen me? Then the company, and the captaine, and the ministers of the Jewes tooke Jesus, and bound him, and ledde him away to Annas first, for he was father in lawe to Caiaphas, which was the high Priest the same yeere. Caiaphas was he that gaue counsell to the Jewes, that it was expedient that one man should die for the people. And Simon Peter followed Jesus, and so did another disciple: That disciple was knowen to the high Priest, and went in with Jesus vnto the palace of the high Priest. But Peter stoode at the doore without. Then went out that other Disciple (which was knowen to the high Priest) and spake to the Damosell that kept the doore, and brought in Peter. Then sayde the Damosel that kept the doore, vnto Peter, Art not thou also one of this mans Disciples? He sayde, I am not. The seruauntes and ministers stoode there, which had made a fire of coales, for it was colde, and they warmed themselues. Peter also stood among them and warmed himselfe. The high Priest then asked Jesus of his Disciples, and of his doctrine. Jesus answered him, I spake openly in the worlde, I euer taught in the Synagogue, and in the Temple, whither all the Jewes haue resorted, and in secrete haue I spoken nothing. Why askest thou me? Aske them which heard mee,

what

what I sayde vnto them: Beholde, they can tell what I said. When he had thus spoken, one of the ministers which stood by, smote Jesus on the face, saying, Answerest thou the high priest so? Jesus answered him, If I haue euill spoken, beare witnesse of the euill: but if I haue well spoken, why smitest thou me? And Annas sent him bounde vnto Caiaphas the high Priest. Simon Peter stoode and warmed him selfe. Then sayde they vnto him, Art not thou also one of his disciples? He denied it, and saide, I am not. One of the seruantes of the high Priest (his cousin whose eare Peter smote off) sayde vnto him, Did not I see thee in the garden with him? Peter therefore denyed againe, and immediatly the Cocke crewe. Then ledde they Jesus from Caiaphas, into the hall of iudgement: it was in the morning, and they themselues went not into the iudgement hall, least they should be defiled, but that they might eate the Passeouer. Pilate then went out to them, and sayde, What accusation bring you against this man? They answered and saide vnto him, If he were not an euill doer, we would not haue deliuered him vnto thee. Then sayde Pilate vnto them, Take yee him, and iudge him after your owne lawe. The Jewes therefore saide vnto him, It is not lawfull for vs to put any man to death: that the woordes of Jesus might be fulfilled which he spake, signifying what death he should dye. Then Pilate entred into the iudgement hall againe, and called Jesus, and sayde vnto him, Art thou the king of the Jewes? Jesus answered, Sayest thou that of thy selfe, or did other tell it thee of mee? Pilate answered, Am I a Jewe? Thine owne nation, and high Priestes haue deliuered thee vnto me: what hast thou done? Jesus answered, My kingdome is not of this woorlde. If my kingdome were of this World, then woulde my ministers surely fight, that I should not be deliuered to the Jewes: but nowe is my kingdome not from hence. Pilate therfore saide vnto him, Art thou a king then? Jesus answered, Thou sayest that I am a king. For this cause was I borne, and for this cause came I into the woorlde, that I should beare witnes vnto the trueth: And all that are of the trueth, heare my voyce. Pilate sayde

vnto

vnto him, what thing is trueth: And when hee had sayde this, hee went out againe vnto the Iewes, and sayeth vnto them, I finde in him no cause at all. Ye haue a custome that I should deliuer you one loose at Easter: will ye that I loose vnto you the king of the Iewes: Then cryed they al againe, saying, Not him, but Barabbas: The same Barabbas was a murderer. Then Pilate tooke Iesus therefore, and scourged him: and the souldiers wounde a crowne of thornes, and put it on his head. And they did on him a purple garment, and came vnto him, and sayde, Hayle King of the Iewes: and they smote him on the face. Pilate went foorth againe and sayd vnto them, Behold, I bring him foorth to you, that ye may know that I find no fault in him. Then came Iesus forth, wearing a crowne of thorne, and a robe of purple. And he saith vnto them, Behold the man. When the high priestes therefore and the ministers sawe him, they cryed, Crucifie him, crucifie him. Pilate sayeth vnto them, Take yee him, and crucifie him, for I finde no cause in him. The Iewes answered him, We haue a lawe, and by our lawe hee ought to die, because hee made himselfe the Sonne of God. When Pilate hearde that saying, hee was the more afraide, and went againe into the iudgement hall, and sayde vnto Iesus, whence art thou? But Iesus gaue him none answere. Then sayde Pilate vnto him, Speakest thou not vnto me? knowest thou not that I haue power to crucifie thee, and haue power to loose thee? Iesus answered, Thou couldest haue no power at all against mee, except it were giuen thee from aboue. Therfore he that deliuered me vnto thee, hath the more sinne. And from thenceforth sought Pilate meanes to loose him. But the Iewes cryed, saying, If thou let him goe, thou art not Cesars friende: for whosoeuer maketh him selfe a King, is against Cesar. When Pilate hearde that saying, hee brought Iesus foorth, and sate downe to giue sentence, in a place that is called the pauement, but in the Hebrewe tongue, Gabbatha. It was the preparing day of Easter, about the sixt houre. And hee sayeth vnto the Iewes, Beholde your king. They cryed, saying, Away with him, away with him, crucifie him. Pilate sayeth

vnto

vnto them, Shall I crucifie your king? The high priestes answered, We haue no king but Cesar. Then deliuered hee him to them to be crucified. And they tooke Iesus, and ledde him away. And hee bare his crosse, & went foorth into a place which is called the place of dead mens skulles, but in Hebrew Golgotha, where they crucified him, and two other with him, on either side one, and Iesus in the middest. And Pilate wrote a title, and put it vpon the Crosse. The writing was, Iesus of Nazareth, King of the Iewes. This title read many of the Iewes: for the place where Iesus was crucified was neere to the citie. And it was written in Hebrew, Greeke, and Latin. Then sayd the high priests of the Iewes to Pilate, Write not king of the Iewes: but that he saide, I am king of the Iewes. Pilate answered, What I haue written, that I haue written. Then the souldiers, when they had crucified Iesus, tooke his garments, and made foure parts, to euery souldier a part, and also his coate. The coate was without seame, wrought vpon throughout. They said therefore amõg themselues, Let vs not deuide it, but cast lots for it, who shall haue it, that the Scripture might be fulfilled, saying, They haue parted my rayment among them, and for my coate did they cast lottes. And the souldiers did such thinges in deede. There stoode by the crosse of Iesus, his mother, and his mothers sister, Marie the wife of Cleophas, and Marie Magdalene. When Iesus therefore saw his mother, and the disciple whome he loued, standing, he sayth vnto his mother, Woman, beholde thy sonne. Then said hee to the disciple, Beholde thy mother. And from that houre the disciple tooke her for his owne. After these things, Iesus knowing that all thinges were nowe performed, that the Scripture might be fulfilled, he sayeth, I thirst. So there stoode a vessell by, full of vineger: therefore they filled a sponge with vineger, and wounde it about with hysope, and put it to his mouth. Assoone as Iesus then receiued of the vineger, he sayde, It is finished, and bowed his head, and gaue vp the ghost. The Iewes therefore, because it was the preparing of the Sabboth, that the bodyes should not remaine vpon the crosse on the Sabboth day (for that

Sabboth

Sabboth day was an high day) beſought Pilate that their legs might be broken, and that they might be taken downe. Then came the ſouldiers, and brake the legs of the firſt, and of the other which was crucified with him. But when they came to Jeſus, and ſawe that hee was dead alreadie, they brake not his legges: but one of the ſouldiers with a ſpeare thruſt him into the ſide, and foorthwith there came out blood and water. And he that ſawe it bare recorde, and his record is true. And he knoweth that he ſayeth true, that ye might beleeue alſo. For theſe things were done, that the Scripture ſhoulde be fulfilled, Ye ſhall not breake a bone of him. And againe another ſcripture ſaith, They ſhall looke vpon him whom they haue pearced. After this, Joſeph of Arimathea (which was a diſciple of Jeſus, but ſecretly for feare of the Jewes) beſought Pilate that he might take downe the body of Jeſus. And Pilate gaue him licence. He came therefore and tooke the body of Jeſus. And there came alſo Nichodemus (which at the beginning came to Jeſus by night) and brought of myrrhe and aloes mingled together, about an hundreth pounde waight. Then tooke they the body of Jeſus, and wounde it in linnen clothes with the odours, as the maner of the Jewes is to burie. And in the place where he was crucified there was a garden, and in the garden a newe ſepulchre, wherein was neuer man layde. There layde they Jeſus therefore, becauſe of the preparing of the Sabboth of the Jewes, for the ſepulchre was nigh at hand.

Eaſter Euen.

The Epiſtle.

IT is better (if the will of God be ſo) that ye ſuffer for well doing, then for euill doing: for aſmuch as Chriſt hath once ſuffered for ſinnes, the iuſt for the vniuſt, to bring vs to God, and was killed as perteining to the fleſh, but was quickened in the ſpirit. In which ſpirit hee alſo 1. Pet. 3. 17.

went and preached to the spirits that were in prison, which sometime had bene disobedient, when the long suffering of God was once looked for in the dayes of Noe, while the Arke was a preparing: wherein a fewe, that is to say, eight soules, were saued by the water, like as baptisme also nowe saueth vs: not the putting away of the filth of the flesh, but in that a good conscience consenteth to God, by the resurrection of Iesus Christ, which is on the right hande of God, and is gone into heauen, angels, powers, and might, subdued vnto him.

The Gospel.

Mat. 27. 57.

WHEN the euen was come, there came a rich man of Arimathea, named Ioseph, which also was Iesus disciple. He went vnto Pilate, and begged the body of Iesus. Then Pilate commaunded the body to bee deliuered. And when Ioseph had taken the body, hee wrapped it in a cleane linen cloth, and layde it in his newe tombe, which he had hewen out euen in the rocke, and rolled a great stone to the doore of the sepulchre, and departed. And there was Marie Magdalene, and the other Marie, sitting ouer against the sepulchre. The next day that followeth the day of preparing, the high Priestes and Pharisees came together vnto Pilate, saying, Sir, we remember that this deceiuer sayde, while hee was yet aliue, After three dayes I will rise againe. Commaunde therefore that the sepulchre be made sure, vntill the third day, least his disciples come and steale him away, and say vnto the people, He is risen from the dead: and the last errour shalbe worse then the first. Pilate sayde vnto them, Ye haue a watche, goe your way, make it as sure as ye can. So they went, and made the sepulchre sure with the watchmen, and sealed the stone.

Easter day.

At Morning prayer, in steade of the Psalme, O come let vs, &c. These Anthemes shall be sung or said.

CHrist rising againe from the dead, nowe dyeth not. Death from henceforth hath no power vpon him. For in that he dyed, he dyed but once to put away sinne: but in that he liueth, hee liueth vnto God. And so likewise, count your selues dead vnto sinne, but liuing vnto God in Christ Iesus our Lord.

CHrist is risen againe, the first fruites of them that sleepe. For seeing that by man came death, by man also commeth the resurrection of the dead. For as by Adam all men doe die: so by Christ all men shalbe restored to life.

The Collect.

ALmighty God, which through thy onely begotten sonne Iesus Christ hast ouercome death, and opened vnto vs the gate of euerlasting life, We humbly beseech thee, that as by thy speciall grace preuenting vs, thou doest put in our mindes good desires: so by thy continuall helpe wee may bring the same to good effect, through Iesus Christ our Lord, who liueth, &c.

The Epistle.

IF yee bee risen againe with Christ, seeke those thinges which are aboue, where Christ sitteth on the right hande of God. Set your affection on heauenly things, & not on earthly things. For ye are dead, & your life is hid with Christ in GOD. Whensoeuer Christ (which is our life) shall shewe him selfe, then shall ye also appeare with him in glorie. Mortifie therefore your earthly members, fornication, vncleannes, vnnaturall lust, euill concupiscence, and couetousnesse, which is worshipping of idoles: for which thinges sake, the wrath of God vseth to come on the children of vnbeliefe, among whome ye walked sometime, when ye liued in them. Col. 3. 1.

Easter day.

The Gospel.

Ioh.20.1. THe first day of the Sabbothes came Marie Magdalene earely (when it was yet darke) vnto the sepulchre, and sawe the stone taken away from the graue. Then she ranne, and came to Simon Peter, and to the other disciple whome Jesus loued, and sayeth vnto them, They haue taken away the Lorde out of the graue, and we can not tell where they haue laide him. Peter therefore went foorth, and that other disciple, and came vnto the sepulchre. They ranne both together, and that other disciple did outrunne Peter, and came first to the sepulchre. And when he had stouped downe, hee sawe the linen clothes lying, yet went he not in. Then came Simon Peter following him, and went into the sepulchre, & sawe the linen clothes lye, and the napkin that was about his head not lying with the linnen clothes, but wrapped together in a place by it selfe. Then went in also that other disciple, which came first to the sepulchre, and he sawe, and beleeued: For as yet they knewe not the Scripture, that hee shoulde rise againe from death. Then the disciples went away againe to their owne home.

Munday in Easter weeke.

The Collect.

ALmightie God, which through thy onely begotten sonne Jesus Christ hast ouercome death, and opened vnto vs the gate of euerlasting life: Wee humbly beseech thee, that as by thy speciall grace preuenting vs, thou doest put in our mindes good desires: so by thy continuall helpe we may bring the same to good effect, through Jesus Christ our Lord, who liueth and raigneth, &c.

The Epistle.

Act.10.34. PEter opened his mouth, and said, Of a trueth I perceiue that there is no respect of persons with God: but in all people hee that feareth him, and worketh righteousnesse, is accepted with him. Ye knowe the preaching that God sent vnto the children of Jsrael, preaching peace

peace by Jesus Christ, which is Lord ouer all things. Which preaching was published throughout all Iurie (and began in Galilee, after the baptisme which Iohn preached) how God anoynted Iesus of Nazareth with the holy Ghost, and with power. Which Iesus went about, doing good, and healing all that were oppressed of the deuill, for God was with him. And we are witnesses of all things which he did in the lande of the Iewes, and at Hierusalem, whom they slew and hanged on tree. Him God rayled vp the third day, and shewed him openly, not to all the people, but to vs witnesses (chosen before of God for the same intent) which did eate and drinke with him after he rose from death. And he commanded vs to preach vnto the people, and to testifie, that it is he which was ordeined of God to be the iudge of the quicke and the dead. To him giue all the prophets witnes, that through his name, whosoeuer beleeueth in him, shall receiue remission of sinnes.

The Gospel.

BEholde, two of the disciples went that same day to a towne called Emaus, which was from Hierusalem about three score furlongs, and they talked together of all the things that had happened. And it chaunced, while they communed together & reasoned, Iesus himselfe drewe neere, and went with them: But their eies were holden, that they should not knowe him. And he saide vnto them, What maner of communications are these that ye haue one to another as ye walke, and are sad? And the one of them (whose name was Cleophas) answered, and said vnto him, Art thou onely a stranger in Hierusalem, and hast not knowen the things which haue chaunced there in these dayes? He said vnto them, What things? And they sayde vnto him, Of Iesus of Nazareth, which was a Prophet, mightie in deede and worde before God and all the people, and howe the hie Priestes and our rulers deliuered him

Luke. 24. 13.

to be condemned to death, and haue crucified him: But wee trusted that it had beene he which should haue redeemed Israel. And as touching all these things, to day is euen the third day that they were done. Yea, and certaine Women also of our company made vs astonied, which came early vnto the sepulchre, and founde not his bodie, and came, saying that they had seene a vision of Angels, which sayde that hee was alive. And certaine of them which were with vs, went to the sepulchre, & found it euen so as ỹ Women had said, but him they saw not. And he said vnto them, O fooles, and slow of heart to beleeue all that the Prophets haue spoken. Ought not Christ to haue suffered these things, and to enter into his glorie? And he began at Moses, and all the Prophets, and interpreted vnto them in all Scriptures which were written of him. And they drewe nigh vnto the towne which they went vnto, & he made as though he would haue gone further, and they constrained him, saying, Abide with vs, for it draweth towardes night, & the day is farre passed. And he went in, to tary with them. And it came to passe, as he sate at meate with them, he tooke bread, and blessed it, and brake, & gaue to them. And their eyes were opened, & they knewe him: and he vanished out of their sight. And they sayde betweene themselues, Did not our hearts burne within vs, while he talked with vs by the way, and opened to vs the Scriptures? And they rose vp the same houre, and returned to Hierusalem, and founde the eleuen gathered together, and them that were with them, saying, The Lorde is risen in deede, and hath appeared to Simon. And they tolde what things were done in the way, and how they knewe him in breaking of bread.

Tuesday in Easter vveeke.

The Collect.

ALmightie father, which hast giuen thine onely sonne to dye for our sinnes, and to rise againe for our iustification: graunt vs so to put away the leauen of malice and wickednesse, that wee may alway

alway serue thee in pureneſſe of liuing and trueth, through Jesus Christ our Lord.

The Epistle.

YEe men and brethren, children of the generation of Abraham, and whosoeuer among you feareth God, to you is this worde of saluation sent. For the inhabiters of Hierusalem, and their rulers, because they knewe him not, nor yet the voyces of the Prophets, which are read euery Sabboth day, they haue fulfilled them in condemning him. And when they founde no cause of death in him, yet desired they Pilate to kill him. And when they had fulfilled all that were written of him, they tooke him downe from the tree, and put him in a sepulchre. But God rayled him againe from death the third day, and he was seene many dayes of them which went with him from Galilee to Hierusalem, which are witnesses vnto the people. And wee declare vnto you, howe that the promise which was made vnto the fathers, God hath fulfilled vnto their children, euen vnto vs, in that hee raised vp Jesus againe, euen as it is written in the second Psalme, Thou art my sonne, this day haue I begotten thee. As concerning that he raised him vp from death, nowe no more to returne to corruption, hee saide on this wise, The holy promises made to Dauid, Will I giue faithfully vnto you. Wherefore he sayeth also in another place, Thou shalt not suffer thine holy one to see corruption. For Dauid (after that he had in his time fulfilled the will of God) fell on sleepe, and was layde vnto his fathers, and sawe corruption: But he whome God rayled againe, sawe no corruption. Be it knowen vnto you therefore (yee men and brethren) that through this man is preached vnto you forgiuenes of sinnes, and that by him all that beleeue, are iustified from all things, from which ye coulde not be iustified by the Lawe of Moses. Beware therefore, lest that fall on you, which is spoken of in the Prophets, Beholde ye despisers, and wonder, and perish ye: For I doe a worke in your dayes, which yee shall not beleeue, though a man declare it vnto you. Actes 13. 26.

Tuesday in Easter vveeke.

The Gospel.

Luke 24. 36. IEsus stoode in the middes of his disciples, and sayde vnto them, Peace be vnto you: It is I, feare not. But they were abashed and afraid, and supposed that they had seene a spirite. And he sayde vnto them, Why are ye troubled, and why doe thoughtes arise in your heartes? Beholde my handes and my feete, that it is euen I my selfe: handle me, and see: for a spirit hath no flesh and bones, as ye see me haue. And when he had thus spoken, he shewed them his hands and his feete. And while they yet beleeued not for ioy, and wondred, he sayde vnto them, Haue ye heere any meate? And they offered him a piece of a broyled fish, and of an honie combe. And he tooke it, and did eate before them. And he sayde vnto them, These are the wordes which I spake vnto you, while I was yet with you: That all must needes be fulfilled which were written of me in the Lawe of Moses, and in the Prophets, and in the Psalmes. Then opened he their wits, that they might vnderstande the Scriptures, and sayde vnto them, Thus it is written, and thus it behoued Christ to suffer, and to rise againe from death the thirde day, and that repentance and remission of sinnes should bee preached in his name among all nations, and must beginne at Hierusalem. And ye are witnesses of these things.

The first Sunday after Easter.

The Collect.

ALmightie God, which &c. (As at the Communion on Easter day.)

The Epistle.

1. Ioh. 5. 4 ALl that is borne of God, ouercommeth the world. And this is ỹ victorie that ouercōmeth the worlde, euen our faith. Who is hee that ouercommeth the world, but he that beleeueth that Iesus is the sonne of God? This Iesus Christ is hee that came by water and blood: not by water onely, but by water and blood. And it

is

is the spirite that beareth witnesse; because the spirite is trueth. For there are three which beare record in heauen, the Father, the Word, and the holy Ghost, and these three are one. And there are three which beare record in earth, the spirite, and water, and blood, and these three are one. If we receiue the witnesse of men, the witnesse of God is greater: for this is the witnesse of God, which he testified of his sonne. He that beleeueth on the sonne of God, hath the witnes in him selfe: He that beleeueth not God, hath made him a lyar, because he beleeueth not the record that God gaue of his sonne. And this is the record, howe that God hath giuen vnto vs eternal life, and this life is in his sonne. He that hath the sonne, hath life, and he that hath not the Sonne of God, hath not life.

The Gospell.

THE same day at night, which was the first day of the Sabboths, when the doores were shut (where the disciples were assembled together for feare of the Iewes) came Iesus and stoode in the middes, and said vnto them, Peace be vnto you. And when he had so sayd, he shewed vnto them his hands and his side. Then were the disciples glad when they sawe the Lorde. Then sayd Iesus to them againe, Peace be vnto you. As my Father sent me, euen so send I you also. And whē he had said these wordes, he breathed on them, and sayde vnto them, Receiue ye the holy Ghost. Whosoeuers sinnes ye remit, they are remitted vnto them, and whosoeuers sinnes ye retaine, they are retained. Ioh. 20. 19.

The second sunday after Easter.

The Collect.

ALmighty God, which hast giuen thine onely sonne to bee vnto vs both a sacrifice for sinne, and also an ensample of godly life, giue vs the grace that we may alwayes most thankefully receiue that his inestima-

meſtimable benefite, and alſo daily endeuour our ſelues to folowe the bleſſed ſteps of his moſt holy life.

The Epiſtle.

1.Pet.2. 19. THis is thanke worthie, if a man for conſcience toward God endure griefe, and ſuffer wrong vndeſerued. For what prayſe is it, if when ye be buffeted for your faults, yee take it patiently: But and if when ye doe well, ye ſuffer wrong, and take it patienly, then is there thanke with God: for hereunto verily were ye called. For Chriſt alſo ſuffered for vs, leauing vs an example that ye ſhoulde followe his ſteps, which did no ſinne, neither was there guile founde in his mouth. Which when hee was reuiled, reuiled not againe: When he ſuffered, he threatned not, but committed the vengeance to him that iudgeth righteouſly. Which his owne ſelfe bare our ſinnes in his body on the tree, that we being deliuered from ſinne, ſhoulde liue vnto righteouſneſſe, by whoſe ſtripes ye were healed. For ye were as ſheepe going aſtray, but are nowe turned vnto the ſhepheard and Biſhop of your ſoules.

The Goſpell.

Ioh.10. 11. CHriſt ſayde to his Diſciples, I am the good ſhepheard. A good ſhepheard giueth his life for the ſheepe. An hired ſeruant, and he which is not the ſhephearde (neither the ſheepe are his owne) ſeeth the wolfe cõming, & leaueth ẏ ſheepe, and fleeth, and the wolfe catcheth and ſcattereth the ſheepe. The hired ſeruant fleeth, becauſe he is an hired ſeruant, and careth not for the ſheepe. I am the good ſhepheard, and know my ſheepe, and am knowen of mine. As my father knoweth me, euen ſo knowe I alſo my father. And I giue my life for the ſheepe. And other ſheepe I haue, which are not of this folde: them alſo muſt I bring, and they ſhall heare my voyce, and there ſhalbe one folde, and one ſhepheard.

The

The thirde Sunday after Easter.

The Collect.

ALmightie God, which shewest to all men that bee in error, the light of thy truth, to the intent that they may returne into the way of righteousnesse: Graunt vnto all them that be admitted into the fellowshippe of Christes religion, that they may eschewe those things that be contrary to their profession, and follow all such things as be agreeable to the same, through our Lord Jesus Christ.

The Epistle.

DEarely beloued, I beseech you as strangers and pilgrimes, absteine from fleshly lustes, which fight against the soule, and see that yee haue honest conuersation among the Gentiles, that whereas they backbite you as euill doers, they may see your good workes, & praise God in the day of visitation. Submit your selues therefore euery man for the Lordes sake, whether it be vnto the king, as vnto the chiefe head, either vnto rulers, as vnto them that are sent of him for the punishment of euill doers, but for the laude of them that doe well. For so is the will of God, that with well doing ye may stop the mouthes of foolish and ignorant men, as free, and not as hauing the libertie for a cloke of maliciousnesse, but euen as the seruants of God. Honour all men: Loue brotherly fellowshippe: Feare God: Honour the King. 1.Pet.2. 11.

The Gospel.

IEsus sayde to his Disciples, After a while ye shal not see me, & againe, after a while ye shal see me, for I goe to the Father. Then sayde some of his disciples betweene themselues, What is this that hee sayeth vnto vs, After a while ye shall not see mee, and againe, after a while ye shall see me, and that I goe to the Father? They said therefore, what is this that hee sayeth, After a while? we can not tell what he saith. Iesus perceiued that they would Ioh.16.16

aske

aske him, and sayde vnto them, Doe ye enquire of this betweene your selues, because I sayde, After a while ye shall not see me, and again, after a while ye shall see me. Verily, verily I say vnto you, Ye shall weepe & lament, but contrarywise the world shall reioyce. Ye shall sorowe, but your sorowe shall be turned to ioy. A woman when she trauaileth hath sorowe, because her houre is come: but assoone as shee is deliuered of the childe, she remembreth no more the anguish, for ioy that a man is borne into the worlde. And ye nowe therefore haue sorowe: but I will see you againe, and your hearts shall reioyce, and your ioy shall no man take from you.

The fourth Sunday after Easter.

The Collect.

ALmightie God, which doest make the mindes of all faithfull men to be of one will, graunt vnto thy people, that they may loue the thing which thou commandest, and desire that which thou doest promise, that among the sundry and manifolde changes of the worlde, our hearts may surely there bee fixed, where as true ioyes are to be found, through Christ our Lord.

The Epistle.

Iam. 1. 17. EVery good gift, & euery perfect gift is from aboue, and commeth downe from the Father of lightes, with whome is no variablenes, neither shadow of change. Of his owne will begate he vs with the worde of trueth, that we should be the first fruites of his creatures. Wherefore deare brethren, let euery man be swift to heare, slowe to speake, slowe to wrath: For the wrath of man worketh not that which is righteous before GOD. Wherefore lay apart all filthinesse, and superfluitie of maliciousnesse, and receiue with meekenesse the worde that is graffed in you, which is able to saue your soules.

The

The fourth Sunday after Easter.

The Gospell.

IEsus saide vnto his disciples, Nowe I goe my way to him that sent me, and none of you asketh me whither I goe: but because I haue saide such things vnto you, your heartes are full of sorowe. Nevertheless, I tell you the trueth, it is expedient for you that I goe away. For if I goe not away, that comforter will not come vnto you: But if I depart, I will send him vnto you. And when he is come, he will rebuke the worlde of sinne, and of righteousnes, and of iudgement. Of sinne, because they beleeue not on me. Of righteousnesse, because I go to my Father, and ye shall see me no more. Of iudgement, because the prince of this worlde is iudged already. I haue yet many things to say vnto you, but ye can not beare them away now. Howbeit, when he is come (which is the spirit of trueth) hee will leade you into all trueth. He shall not speake of him selfe, but whatsoeuer he shall heare, that shall he speake, and he will shewe you things to come. He shall glorifie me: for he shall receiue of mine, and shall shewe vnto you. All thinges that the Father hath, are mine: therefore saide I vnto you, that he shall take of mine, and shewe vnto you. Ioh. 16. 5.

The fifth sunday after Easter.

The Collect.

GOd, from whom all good things do come, graunt vs thy humble seruants, that by thy holy inspiration, we may thinke those things that be good, & by thy merciful guiding, may perfourme the same, through our Lord Jesus Christ.

The Epistle.

BE ye that ye be doers of the worde, and not hearers onely, deceiuing your owne selues. For if any man heare the worde, and declareth not the same by his woorkes, he is like vnto a man beholding his bodily face in a Glasse: Iam. 1. 22

For

For assoone as he hath looked on him selfe, he goeth his way, and forgetteth immediatly what his fashion was. But who so looketh in the perfect law of libertie, and continueth therein (if hee bee not a forgetfull hearer, but a doer of the worke) the same shalbe happie in his deede. If any man among you seeme to be deuout, and refraineth not his tongue, but deceiueth his owne heart, this mans deuotion is in vaine. Pure deuotion, and vndefiled before God the Father, is this, to visite the fatherlesse and widowes in their aduersitie, and to keepe him selfe vnspotted of the worlde.

The Gospel.

Ioh. 16. 23.

VErily, verily I say vnto you, what soeuer ye aske the Father in my name, he will giue it you. Hitherto haue ye asked nothing in my name. Aske, and ye shall receiue, that your ioy may be full. These things haue I spoken vnto you by prouerbes. The time will come, when I shall no more speake vnto you by prouerbes, but I shall shewe you plainely from my Father. At that day shall yee aske in my Name, and I say not vnto you that I will speake vnto my Father for you: for the father him selfe loueth you, because yee haue loued mee, and haue beleeued that I came out from God. I went out from the Father, and came into the worlde. Againe, I leaue the worlde, and goe to the Father. His disciples said vnto him, Lo, now thou talkest plainely, and speakest no prouerbe. Nowe are wee sure that thou knowest all thinges, and needest not that any man shoulde aske thee any question, therefore beleeue we that thou camest from God. Iesus answered them, Nowe ye do beleeue: behold, the houre draweth nie, and is already come, that ye shall be scattered euery man to his owne, and shall leaue me alone: And yet am I not alone, for the father is with me. These woordes haue I spoken vnto you, that in me ye might haue peace, for in the worlde shall ye haue tribulation: But be of good cheare, I haue ouercome the worlde.

The

The Aſcenſion day.

The Collect.

GRaunt we beſeech thee almightie God, that like as we doe beleeue thy onely begotten ſonne our Lord to haue aſcended into the heauens: ſo we may alſo in heart and minde thither aſcende, and with him continually dwell.

The Epiſtle.

IN the former treatiſe (deare Theophilus) wee haue ſpoken of all that Jeſus beganne to doe and teach, vntill the day in which hee was taken vp, after that he through the holy Ghoſt had giuen cõmandements vnto the Apoſtles, whom he had choſen, to whom alſo he ſhewed himſelfe aliue after his paſſion (& that by many tokens) appearing vnto them fourtie dayes, & ſpeaking of the kingdome of God, and gathered them together, and commanded them that they ſhoulde not depart from Hieruſalem, but to waite for the promiſe of the father, whereof (ſaith hee) ye haue heard of me. For Iohn truely baptized with water, but ye ſhall be baptized with the holy Ghoſt, after theſe fewe dayes. When they therefore were come together, they aſked of him, ſaying, Lord, wilt thou at this time reſtore againe the kingdome to Iſrael? And he ſayde vnto them, It is not for you to knowe the times and ſeaſons, which the Father hath put in his owne power. But ye ſhall receiue power after the holy Ghoſt is come vpon you: and ye ſhall be witneſſes vnto me, not onely in Hieruſalem, but alſo in all Iurie, and in Samaria, and euen vnto the worldes ende. And when hee had ſpoken theſe things, while they behelde, he was taken vp on hie, and a cloud receiued him vp out of their ſight. And while they looked ſtedfaſtly vp toward heauen as he went, behold, two men ſtoode by them in white apparell, which alſo ſayde, Ye men of Galilee, why ſtand ye gaſing vpinto heauen? This ſame Jeſus which is taken vp from you into heauen, ſhall ſo come, euen as ye haue ſeene him goe into heauen. Act. 1. 1

The

The Aſcenſion day.

The Goſpel.

Mark. 16. 14. IEſus appeared vnto the eleuen as they ſate at meate, and caſt in their teeth their vnbeliefe and hardeneſſe of heart, becauſe they beleeued not them which had ſeene that hee was riſen againe from the dead. And he ſaide vnto them, Goe yee into all the worlde, and preach the Goſpell to all creatures: He that beleeueth and is baptized, ſhalbe ſaued: but he that beleeueth not, ſhall be damned. And theſe tokens ſhall followe them that beleene. In my name they ſhall caſt out deuils, they ſhal ſpeake with new tongues, they ſhall driue away ſerpents, and if they drinke any deadly thing, it ſhall not hurt them: they ſhall lay their handes on the ſicke, and they ſhall recouer. So then when the Lorde had ſpoken vnto them, he was receiued into heauen, and is on the right hand of God. And they went forth, and preached euery where, the Lorde working with them, and confirming the word with miracles following.

Sunday after Aſcenſion day.

The Collect.

GOD, the King of glorie, which haſt exalted thine onely ſonne Jeſus Chriſt with great triumphe vnto thy kingdome in heauen: wee beſeech thee leaue vs not comfortleſſe, but ſende to vs thine holy Ghoſt to comfort vs, and exalt vs vnto the ſame place whither our Sauiour Chriſt is gone before, Who liueth and raigneth. &c.

The Epiſtle.

1. Pet. 4. 7. THe ende of all things is at hand. Bee ye therefore ſober, and watch vnto prayer. But aboue all thinges haue feruent loue among your ſelues: For loue ſhall couer the multitude of ſinnes. Bee yee harberous one to another wout grudging. As euery man hath receiued the gift, euen ſo miniſter the ſame one to another, as good miniſters

niſters of the manifolde graces of God. If any man ſpeake, let him talke as the wordes of God. If any man miniſter, let him doe it, as of the habilitie which God miniſtreth to him, that God in all thinges may bee glorified through Jeſus Chriſt, to whome bee prayſe and dominion for euer and euer. Amen.

The Goſpel.

When the comforter is come, whome I will ſend vnto you from the father (euen the ſpirite of trueth, which proceedeth of the father) he ſhall teſtifie of mee, and yee ſhall beare witneſſe alſo, becauſe yee haue bene with me from the beginning. Theſe things haue I ſayde vnto you, becauſe ye ſhould not be offended. They ſhall excommunicate you, yea the time ſhall come, that whoſoeuer killeth you, will thinke that hee doeth God ſeruice. And ſuch things will they doe vnto you, becauſe they haue not knowē the Father, neither yet me. But theſe things haue I tolde you, that when the time is come, yee may remēber then that I tolde you. Iohn. 15. 16.

Whitſunday.

The Collect.

GOD which as vpon this day haſt taught the heartes of thy faithfull people, by the ſending to them the light of thy holy Spirite; Graunt vs by the ſame Spirite to haue a right iudgement in all things, and euermore to reioyce in his holy comfort, through the merits of Chriſt Jeſu our Sauiour, who liueth and raigneth with thee, in the vnitie of the ſame Spirite, one God, world without ende. Amen.

Whitsunday.

The Epistle.

Acts.2.1. When the fiftie dayes were come to an ende, they were al with one accord together in one place, and suddenly there came a sounde from heauen, as it had bene the comming of a mightie winde, and it filled all the house where they sate. And there appeared vnto them clouen tongues, like as they had bene of fire, and it sate vpon eth one of them, and they were all filled with the holy ghost, and began to speake with other tongues, euen as the same spirite gaue them vtterance. Then were dwelling at Hierusalem Iewes, deuoute men, out of euery nation of them that are vnder heauen. When this was noysed about, the multitude came together, and were astonied, because that euery man heard them speake with his owne language. They wondred all, and marueiled, saying among themselues, Behold, are not all these which speake, of Galilee? And how heare wee euery man his owne tongue wherein wee were borne? Parthians, and Medes, and Elamites, and the inhabiters of Mesopotamia, and of Iurie, and of Cappadocia, of Pontus and Asia, Phrygia, and Pamphylia, of Egypt, & of the partes of Libya, which is beside Cyrene, and strangers of Rome, Iewes and proselytes, Greekes and Arabians, wee haue heard them speake in our owne tongues the great woorkes of God.

The Gospel.

Iohn 14.15. Iesus saide vnto his disciples, If ye loue mee, keepe my commandements, and I will pray the father, and he shall giue you another comforter, that hee may abide with you for euer, euen the spirit of trueth, whom the worlde can not receiue, because the worlde seeth him not, neither knoweth him: But yee knowe him, for hee dwelleth with you, and shall bee in you. I will not leaue you comfortlesse, but will come to you. Yet a litle while, and the worlde seeth me no more, but ye see me: For I liue, and yee shall liue. That day shall ye knowe, that I am in my father, and you in me, and I in you. He that hath my commandements & keepeth

peth them, the same is he that loueth me. And he that loueth me, shall be loued of my Father, and I will loue him, and will shewe mine owne selfe vnto him. Judas saith vnto him (not Judas Iscariot) Lorde, what is done that thou wilt shewe thy selfe vnto vs, and not vnto the worlde? Jesus answered, and saide vnto him, If a man loue mee, he will keepe my sayings, and my Father will loue him, and wee will come vnto him, and dwell with him. He that loueth me not, keepeth not my sayings. And the worde which ye heare, is not mine, but the fathers which sent me. These thinges haue I spoken vnto you, being yet present with you: but the comforter, which is the holy Ghost, whom my Father will sende in my name, hee shall teach you al things, and bring al things to your remembrance, whatsoeuer I haue saide vnto you. Peace I leaue with you, my peace I giue vnto you: not as the World giueth, giue I vnto you. Let not your heartes be grieued, neither feare. Ye haue heard how I saide vnto you, I goe and come againe vnto you. If ye loued me, ye would verely reioyce, because I said, I goe vnto the father: For the father is greater then I. And nowe haue I shewed you before it come, that when it is come to passe, ye might beleeue. Hereafter will I not talke many wordes vnto you: for the prince of this world commeth, and hath nought in mee, but that the worlde may know that I loue the father. And as the father gaue me commandement, euen so do I.

Munday in Whitsun vveeke.

The Collect.

GOD which as vpon this day hast taught the heartes of thy faithfull, &c. As vpon Whitsunday.

The Epistle.

THen Peter opened his mouth, and saide, Of a trueth I perceiue that there is no respect of persons with God: but in all people, hee that feareth him, and worketh righteousnesse, is accepted with him. Yee knowe the preaching that GOD sent vnto the children of Israel, Acts. 10. 34.

preaching peace by Iesus Christ, which is Lorde ouer all thinges. Which preaching was published throughout all Iurie, (and began in Galilee, after the baptisme which Iohn preached) how God anoynted Iesus of Nazareth with the holy ghost, and with power. Which Iesus went about doing good, and healing all that were oppressed of the deuill: for God was with him. And wee are witnesses of all thinges which hee did in the lande of the Iewes, and at Hierusalem: whome they slewe and hanged on a tree: him God raised vp the third day, and shewed him openly, not to all the people, but vnto vs witnesses (chosen before of God for the same intent) which did eate and drinke with him after he arose from death. And he commaunded vs to preach vnto the people, and to testifie that it is hee which was ordeined of God to bee the iudge of quicke and dead. To him giue all the Prophetes witnesse, that through his name, whosoeuer beleeueth in him, shall receiue remission of sinnes. While Peter yet spake these wordes, the holy ghost fell on all them which heard the preaching. And they of the circumcision, which beleeued, were astonied, as many as came with Peter, because that on the Gentiles also was shedde out the gift of the holy Ghost. For they heard them speake with tongues, and magnifie God. Then answered Peter, Can any man forbidde water, that these shoulde not be baptized, which haue receiued the holy ghost as well as we? And he commaunded them to bee baptized in the name of the Lord. Then prayed they him to tary a fewe dayes.

The Gospel.

Ioh. 3. 16. SO God loued the worlde, that hee gaue his only begotten sonne, that whosoeuer beleeueth in him, shoulde not perishe, but haue euerlasting life. For God sente not his sonne into the worlde to condemne the worlde, but that the world through him might be saued. Hee that beleeueth on him, is not condemned. But hee that beleeueth not, is condemned alreadie, because hee hath not beleeued in the name of the onely begotten sonne of God.

And

And this is the condemnation, that light is come into the
worlde, and men loued darkeneſſe more then light, becauſe
their deedes were euill. For euery one that euill doeth, ha-
teth the light, neither commeth to the light, leaſt his deedes
ſhould be reproued. But he that doeth the trueth, commeth
to the light, that his deedes may be knowen, howe that they
are wrought in God.

Tueſday in Whitſun vveeke.

The Collect.

GOD which as vpon this day haſt taught the hearts of
thy faithfull people, &c. As vpon Whitſunday.

The Epiſtle.

WHen the Apoſtles which were at Hieruſalem, Act. 8. 14.
hearde ſaye that Samaria had receiued the
worde of God, they ſent vnto them Peter and
Iohn: which when they were come downe,
prayed for them, that they might receiue the
holy ghoſt. For as yet hee was come on none
of them, but they were baptized onely in the name of Chriſt
Ieſu. Then layde they their handes on them, and they re-
ceiued the holy Ghoſt.

The Goſpel.

VErily, verily I ſay vnto you, hee that entreth Ioh. 10. 1.
not in by the doore into the ſheepefolde, but cli-
meth vp ſome other way, ſame is a thiefe & a
murderer. But he that entreth in by the doore,
is the ſhepheard of the ſheepe: To him the por-
ter openeth, and the ſheepe heare his voyce, &
he calleth his owne ſheepe by name, & leadeth them out. And
when he hath ſent forth his owne ſheepe, he goeth before the,
& the ſheepe followe him, for they knowe his voyce. A ſtranger

will they not followe, but will flee from him: for they knowe not the voyce of strangers. This prouerbe spake Jesus vnto them, but they vnderstood not what things they were which he spake vnto them. Then said Jesus vnto them againe, Verily, verily I say vnto you, I am the doore of the sheepe. All (euen as many as came before mee) are theeues and murderers, but the sheepe did not heare them. I am the doore, by me if any enter in, he shall be safe, and shal goe in and out, and finde pasture. A thiefe commeth not but for to steale, kill, and destroy. I am come that they might haue life, and that they might haue it more abundantly.

Trinitie sunday.

The Collect.

ALmightie and euerlasting God, which hast giuen vnto vs thy seruantes grace, by the confession of a true faith, to acknowledge the glorie of the eternal Trinitie, and in the power of the diuine Maiestie, to worshippe the Unitie: wee beseeche thee that through the stedfastnes of this faith, we may euermore bee defended from all aduersitie, which liuest and raignest one God, world without ende. Amen.

The Epistle.

Apoc. 4. 1 AFter this I looked, and beholde, a doore was open in heauen, and the first voyce which I heard, was as it were of a trumpet, talking with me, which said, Come vp hither, and I will shewe thee thinges which must bee fulfilled hereafter. And immediatly I was in the spirite, and beholde, a seate was set in heauen, and one sate on the seate. And hee that sate, was to looke vpon like vnto a Jasper stone, and a Sardine stone. And there was a rayneboWe about the seate, in sight like vnto an Emeralde. And rounde about the seate were foure and twentie seates, and vpon the seates xxiiii. Elders sitting, clothed in white raiment, and had on their heads crowNes of golde. And out of the seate proceeded lightnings, and thunderinges, and voyces. And there

Were

were seuen lampes of fyre burning before the seate, which are the seuen spirites of God. And before the seate there was a sea of glasse like vnto Chrystall, and in the middes of the seate, and round about the seate were foure beastes, full of eyes before and behinde. And the first beast was like a Lion, and the second beast like a Calfe, and the third beast had a face as a man, and the fourth beast was like a flying Eagle. And the foure beastes had eche of them sixe winges about him, and they were full of eyes within. And they did not rest day nether night, saying, Holy, holy, holy Lorde God almightie, which was, and is, and is to come. And when those beastes gaue glorie, and honour, and thankes to him that sate on the seate (which liueth for euer and euer) the foure and twentie Elders fell downe before him that sate on the throne, and worshipped him that liueth for euer, and cast their crownes before the throne, saying, Thou art worthie, O Lorde (our God) to receiue glorie, and honour, and power, for thou hast created all things, and for thy willes sake they are, and were created.

The Gospel.

THERE was a man of the Pharisees, named Nicodemus, a ruler of the Iewes. The same came to Iesus by night, and sayde vnto him, Rabbi, we knowe that thou art a teacher come from God, for no man could doe such myracles as thou doest, except God were with him. Iesus answered, and sayde vnto him, Verily, verily I saye vnto thee, Except a man bee borne from aboue, hee can not see the kingdome of God. Nicodemus sayde vnto him, Howe can a man bee borne when hee is olde? Can he enter into his mothers wombe, and be borne againe? Iesus answered, Verily, verily I say vnto thee, Except a man be borne of water and of the spirite, hee can not enter into the kingdome of God. That which is borne of the Ioh. 3. 1.

flesh, is flesh: and that which is borne of the spirite, is spirite. Marualle not thou that I saide vnto thee, Ye must be borne from aboue. The winde bloweth where it lusteth, and thou hearest the sounde thereof, but thou canst not tell whence it commeth, nor whither it goeth: So is euery one that is borne of the spirit. Nicodemus answered, and said vnto him, Howe can these thinges be? Jesus answered and said vnto him, Art thou a maister in Israel, and knowest not these thinges? Verily, verily I say vnto thee, We speake that we knowe and testifie that we haue seene, & ye receiue not our witnesse. If I haue tolde you earthly thinges, and ye beleeue not, how shall ye beleeue if I tell you of heauenly thinges? And no man ascendeth vp to heauen, but he that came downe from heauen, euen the sonne of man which is in heauen. And as Moses lift vp the serpent in the wildernesse, euen so must the sonne of man be lift vp, that whosoeuer beleeueth in him, perishe not, but haue euerlasting life.

The first sunday after Trinitie.

The Collect.

GOD, the strength of all them that trust in thee, mercifully accept our prayers: And because the weakenes of our mortall nature can doe no good thing without thee, graunt vs the helpe of thy grace, that in keeping of thy commandements we may please thee both in will and deede, through Jesus Christ our Lorde.

The Epistle.

1. Ioh. 4. 7 DEarely beloued, let vs loue one another, for loue commeth of God, and euery one that loueth, is borne of God, and knoweth God. He that loueth not, knoweth not God: For God is loue. In this appeareth the loue of God to vswarde, because that God sent his onely begotten sonne into the worlde, that wee might liue through him. Herein is loue, not that wee loued God, but that he loued vs, and sent his sonne to be the agreement for our sinnes.

Dearely

Dearely beloued, if God ſo loued vs, wee ought alſo one to loue another. No man hath ſeene God at any time. If wee loue one another, God dwelleth in vs, and his loue is perfect in vs. Hereby knowe wee that we dwell in him, and hee in vs, becauſe hee hath giuen vs of his Spirite. And wee haue ſeene, and doe teſtifie, that the father ſent the ſonne to be the Sauiour of the worlde. Whoſoeuer confeſſeth that Jeſus is the ſonne of God, in him dwelleth God, and he in God. And wee haue knowen and beleeued the loue that God hath to vs. God is loue, and he that dwelleth in loue, dwelleth in God, and God in him. Herein is the loue perfect in vs, that we ſhould truſt in the day of iudgement: For as he is, euen ſo are we in this worlde. There is no feare in loue, but perfect loue caſteth out feare, for feare hath painefulneſſe. Hee that feareth, is not perfect in loue. We loue him, for hee loued vs firſt. If a man ſay, I loue God, and yet hate his brother, he is a lyar. For howe can he that loueth not his brother whom he hath ſeene, loue God whom he hath not ſeene? And this commaundement haue we of him, that he which loueth God, ſhould loue his brother alſo.

The Goſpel.

THere was a certaine riche man, which was clothed in purple and fine white, and fared delitiouſly euery day. And there was a certayne begger named Lazarus, which lay at his gate full of ſores, deſiring to be refreſhed with the crumbes which fell from the riche mans boorde, and no man gaue vnto him: The dogges came alſo and licked his ſores. And it fortuned that the begger died, and was carried by the Angels into Abrahams boſome. The rich man alſo died, and was buried. And being in hell in tormentes, hee lift vp his eies, and ſaw Abraham a farre off, and Lazarus in his boſome, and hee cryed, and ſaide, Father Abraham, haue mercie on mee, and ſende Luke 16. 19.

ſende Lazarus, that he may dippe the tip of his finger in wa-
ter, and coole my tongue, for I am tormented in this flame.
But Abrahã ſaid, Sonne, remẽber that thou in thy life time
receiuedſt thy pleaſure, and contrariwiſe Lazarus receiued
paine: but now he is comforted, & thou art puniſhed. Beyond
all this, betweene vs and you there is a great ſpace ſet, ſo that
they which would go from hence to you, can not, neither may
come from thence to vs. Thẽ he ſaid, I pray thee therfore fa-
ther, ſend him to my fathers houſe (for I haue fiue brethrẽ) for
to warne them, leaſt they come alſo into this place of tormẽt.
Abraham ſaid vnto him, They haue Moſes & the Prophets,
let them heare them. And he ſaid, Nay father Abraham, but
if one come vnto them from the dead, they will repent. He ſaid
vnto him, If they heare not Moſes & the Prophets, neither
will they beleeue though one aroſe from death againe.

The ij. ſunday after Trinitie.

The Collect.

LOrde make vs to haue a perpetuall feare and loue
of thy holy name, for thou neuer fayleſt to helpe &
gouerne them whome thou doeſt bring vp in thy
ſtedfaſt loue. Graunt this, &c.

The Epiſtle.

1. Ioh. 3. 13. MArueile not, my brethren, though the worlde
hate you. We knowe that we are tranſlated
from death vnto life, becauſe wee loue the bre-
thren. He that loueth not his brother, abideth
in death. Whoſoeuer hateth his brother, is a
manſlear. And yee knowe that no manſlear
hath eternall life abiding in him. Hereby perceiue we loue, be-
cauſe he gaue his life for vs, and wee ought to giue our liues
for the brethren. But who ſo hath this worldes good, and ſee-
eth his brother haue neede, & ſhutteth vp his cõpaſſion from
him, how dwelleth the loue of God in him? My babes, let vs
not loue in worde, neither in tongue: but in deede & in veritie.

Hereby

Hereby we know that we are of the veritie, and can quiet our hartes before him. For if our heart condemne vs, God is greater then our heart, and knoweth all things. Dearely beloued, if our heart condemne vs not, then haue wee truſt to Godwarde, and whatſoeuer we aſke, wee receiue of him, becauſe we keepe his commaundements, and doe thoſe things which are pleaſant in his ſight. And this is his commandement, that we beleeue on the name of his ſonne Jeſus Chriſt, and loue one another, as hee gaue commaundement. And hee that keepeth his commaundements, dwelleth in him, and he in him: and hereby we knowe that he abideth in vs, euen by the ſpirite which he hath giuen vs.

The Goſpel.

A Certaine man ordeyned a great ſupper, and bade many, and ſent his ſeruant at ſupper time, to ſaye to them that were bidden, Come, for all things are nowe ready. And they all at once beganne to make excuſe. The firſt ſaide vnto him, I haue bought a farme, and I muſt needes goe and ſee it, I pray thee haue me excuſed. And another ſaid, I haue bought fiue yoke of oxen, and I goe to proue them, I pray thee haue me excuſed. And another ſaid, I haue married a wife, and therefore I can not come. And the ſeruaunt returned, and brought his maſter worde againe thereof. Then was the good man of the houſe diſpleaſed, and ſaide to his ſeruant, Goe out quickely into the ſtreets and quarters of the citie, and bring in hither the poore, and feeble, and the halte, and blinde. And the ſeruaunt ſaide, Lorde, it is done as thou haſt commaunded, and yet there is roome. And the Lord ſaid vnto the ſeruant, Goe out into the high wayes and hedges, and compell them to come in, that my houſe may be filled. For I ſay vnto you, that none of theſe men which were bidden, ſhall taſte of my ſupper. Luke 14. 16.

The

The iij. ſunday after Trinitie.

The Collect.

LOrd, we beſeech thee mercifully to heare vs, & vnto whom thou haſt giuen an hearty deſire to pray, graunt that by thy mightie aide wee may be defended, through Jeſus Chriſt our Lord.

The Epiſtle.

1.Pet.5.5. & Phill.2.3

SUbmit your ſelues euery man one to another, knitte your ſelues together in lowlines of mind: For God reſiſteth the proude, & giueth grace to the humble. Submit your ſelues therefore vnder the mightie hande of God, that he may exalt you whē the time is come. Caſt all your care vpon him, for he careth for you. Be ſober, and watch, for your aduerſarie the deuill, as a roaring Lyon, walketh about, ſeeking whom he may deuoure: whom reſiſt ſtedfaſt in the faith, knowing that the ſame afflictions are appointed vnto your brethren y are in the worlde. But the God of all grace, which hath called vs vnto his eternall glorie by Chriſt Jeſu, ſhall his owne ſelfe (after that ye haue ſuffred a litle affliction) make you perfect, ſettle, ſtrength, & ſtabliſh you. To him be glorie and dominion for euer and euer, Amen.

The Goſpel.

Luk.15.1.

THen reſorted vnto him all the Publicans and ſinners for to heare him. And the Phariſes and Scribes murmured, ſaying, Hee receiueth ſinners, and eateth with them. But hee put forth this parable vnto thē, ſaying, What man among you, hauing an hundreth ſheepe (if he loſe one of them) doeth not leaue ninety and nyne in the wildernelle, and goeth after that which is loſt, vntill hee finde it? And when hee hath founde it, hee layeth it on his ſhoulders with ioye: and aſſoone as hee commeth

home,

home, he calleth together his louers and neighbours, ſaying vnto them, Reioyce with mee, for I haue founde my ſheepe which was loſt. I ſay vnto you, that likewiſe ioy ſhall be in heauen ouer one ſinner that repenteth, more then ouer ninety and nine iuſt perſons, which neede no repentance. Eyther what woman, hauing ten groates (if ſhe loſe one) doeth not light a candle, and ſweepe the houſe, and ſeeke diligently till ſhe finde it? and when ſhe hath found it, ſhe calleth her louers and her neighbours together, ſaying, Reioyce with me, for I haue founde the groate which I loſt. Likewiſe I ſay vnto you, ſhall there be ioye in the preſence of the Angels of God, ouer one ſinner that repenteth.

The iiij. ſunday after Trinitie.

The Collect.

GOd the protectour of all that truſt in thee, without whom nothing is ſtrong, nothing is holy: encreaſe and multiplie vpon vs thy mercie, that thou being our ruler & guide, we may ſo paſſe through things temporal, that we finally loſe not the things eternall: Graunt this heauenly father, for Jeſus Chriſtes ſake our Lord.

The Epiſtle.

I Suppoſe that the afflictions of this life, are not worthie of the glorie which ſhalbe ſhewed vpon vs. For the feruent deſire of the creature abideth looking when the ſonnes of God ſhall appeare, becauſe the creature is ſubdued to vanitie againſt the will thereof, but for his will which hath ſubdued the ſame in hope. For the ſame creature ſhall be deliuered from the bondage of corruption, into ỹ glorious libertie of the ſonnes of God. For we knowe that euery creature groneth with vs alſo, & trauaileth in paine, euen vnto this time: not onely it, but wee alſo which haue the firſt fruits of ỹ ſpirit, mourne in our ſelues alſo, & waite for ỹ adoption of the children of God, euen the deliuerance of our bodies. Rō. 8. 18.

The

The iiij. ſunday after Trinitie.

The Goſpel.

Luk.6,36. BE ye mercifull, as your Father alſo is mercifull. Iudge not, and yee ſhall not be iudged. Condemne not, and ye ſhall not be cõdemned. Forgiue, and ye ſhall be forgiuen. Giue, and it ſhall be giuen vnto you, good meaſure, and preſſed downe, and ſhaken together, and running ouer, ſhall men giue into your boſomes. For with the ſame meaſure that ye mete withall, ſhall other men mete to you againe. And he put forth a ſimilitude vnto them, Can the blinde leade the blinde? Doe they not both fall into the ditche? The diſciple is not aboue his maſter. Euery man ſhall be perfect, euen as his maſter is. Why ſeeſt thou a mote in thy brothers eye, but conſidereſt not the beame that is in thine owne eye? Either how canſt thou ſay to thy brother, Brother, let me pull out the mote that is in thine eye, When thou ſeeſt not the beame that is in thine owne eye? Firſt thou hypocrite, caſt out the beame out of thine owne eye, then ſhalt thou ſee perfectly to pull out the mote that is in thy brothers eye.

The fifft ſunday after Trinitie.

The Collect.

GRaunt Lorde, wee beſeech thee, that the courſe of this world may be ſo peaceably ordered by thy gouernance, that thy Congregation may ioyfully ſerue thee in all godly quietneſſe, through Ieſus Chriſt our Lorde.

The Epiſtle.

1.Pet.3,8. BE you all of one minde, and of one heart, loue as brethren, be pitifull, be courteous, (meeke) not rendring euill for euill, or rebuke for rebuke: but contrariwiſe bleſſe, knowing that ye are thereunto called, euen that ye ſhoulde be heyres of the bleſſing. For hee that doeth long after life, and loueth to ſee good dayes, let him refraine his

his tongue from euil, and his lippes that they ſpeake no guile. Let him eſchewe euill, and doe good, let him ſeeke peace and enſue it. For the eyes of the Lord are ouer the righteous, & his eares are open vnto their prayers. Againe, ỹ face of the Lord is ouer them that doe euill. Moreouer, who is hee that will harme you, if ye followe that which is good? Yea, happie are ye if any trouble happen vnto you for righteouſnes ſake. Be not ye afraid for any terrour of them, neither be yee troubled: but ſanctifie the Lord God in your hearts.

The Goſpel.

IT came to paſſe, that (when the people preaſſed vpon him to heare the word of God) he ſtoode by the lake of Genezareth, and ſawe two ſhippes ſtande by the lake ſide, but the fiſhermen were gone out of thē, and were waſhing their nets. And hee entred into one of the ſhippes (which perteined to Simon) and prayed him that hee woulde thruſt out a litle from the lande. And hee ſate downe, and taught the people out of the ſhippe. Luke 5. 1.

When he had left ſpeaking, he ſaide vnto Simon, Launch out into the deepe, and let ſlip your nettes to make a draught. And Simō anſwered and ſaid vnto him, Maſter, wee haue laboured all night, and haue taken nothing: Neuertheleſſe, at thy commandement I will looſe foorth the net. And when they had ſo done, they encloſed a great multitude of fiſhes. But their net brake, and they beckened to their fellowes (which were in the other ſhippe) that they ſhould come and helpe them. And they came, and filled both ſhippes, that they ſunke againe. When Simon Peter ſawe this, hee fell downe at Jeſus knees, ſaying, Lorde, goe from me, for I am a ſinfull man. For hee was aſtonyed, and all that were with him, at the draught of fiſhes which they had taken: and ſo was

alſo Iames and Iohn the ſonne of Zebedee, which were partners with Simon. And Ieſus ſaid vnto Simon, Feare not, from henceforth thou ſhalt catch men. And they brought the ſhippes to land, and forſoke all, and followed him.

The ſixt ſunday after Trinitie.

The Collect.

GOd which haſt prepared to them that loue thee, ſuch good things as paſſe all mans vnderſtãding: powre into our heartes ſuch loue towarde thee, that we louing thee in all things, may obtaine thy promiſes, which exceede all that we can deſire, through Ieſus Chriſt our Lord.

The Epiſtle.

Rom. 6.3. KNowe ye not, that all we which are baptized in Ieſus Chriſt, are baptized to die with him? we are buried then with him by baptiſme for to die, that like wiſe as Chriſt was raiſed from death by the glorie of the Father, euen ſo we alſo ſhould walke in a newe life. For if we be graft in death like vnto him, euen ſo ſhall we be partakers of the holy reſurrection: knowing this, that our olde man is crucified with him alſo, that the body of ſinne might vtterly be deſtroyed, that henceforth we ſhould not be ſeruants vnto ſinne. For he that is dead, is iuſtified from ſinne. Wherefore, if we be dead with Chriſt, we beleeue that we ſhal alſo liue with him: knowing that Chriſt being raiſed from death, dieth no more, death hath no more power ouer him. For as touching that he dyed, he dyed concerning ſinne once: and as touching that he liueth, he liueth vnto God. Likewiſe conſider ye alſo, that ye are dead as touching ſinne, but are aliue vnto God, through Ieſus Chriſt our Lord.

The vij. ſunday after trinitie.

The Goſpell.

IEſus ſayde vnto his Diſciples, Except your righteouſneſſe exceede the righteouſnes of the Scribes and Phariſees, ye cannot enter into the kingdome of heauen. Ye haue heard that it was ſaid vnto them of old time, Thou ſhalt not kill: Whoſoeuer killeth, ſhalbe in daunger of iudgement. But I ſay vnto you, that whoſoeuer is angrie with his brother (vnaduiſedly) ſhalbe in danger of iudgemẽt. And whoſoeuer ſaith vnto his brother, Racha, ſhalbe in danger of a Counſaile. But whoſoeuer ſayth, Thou foole, ſhalbe in danger of hell fire. Therefore, if thou offereſt thy gift at the altar, and there remembreſt that thy brother hath ought againſt thee, leaue there thine offering before the altar, and go thy way firſt, and be reconciled to thy brother, and then come and offer thy gift. Agree with thine aduerſarie quickely, whiles thou art in the way with him, leſt at any time the aduerſarie deliuer thee to the iudge, and the iudge deliuer thee to the miniſter, and then thou be caſt into priſon. Verily I ſay vnto thee, thou ſhalt not come out thence, till thou haſt payde the vttermoſt farthing. Matth. 5. 20.

The vij. ſunday after trinitie.

The Collect.

LOrde of all power and might, which art the authour and giuer of all good thinges, graffe in our heartes the loue of thy name, increaſe in vs true religion, nouriſh vs with all goodneſſe, and of thy great mercie keepe vs in the ſame, through Jeſus Chriſt our Lorde.

The Epiſtle.

I Speake groſly, becauſe of the infirmitie of your fleſh. As ye haue giuen your members ſeruants to vncleannes, and to iniquitie (from one iniquitie to another) euen ſo nowe giue ouer your members ſeruants vnto righteouſneſſe, that ye may be ſanctified. For when ye Ro. 6. 19.

were seruants of sinne, ye were voide of righteousnes. What fruite had ye then in those things whereof ye are nowe ashamed? For the end of those things is death. But nowe are ye deliuered from sinne, and made the seruantes of God, and haue your fruite to be sanctified, and the ende euerlasting life: for the rewarde of sinne is death, but eternall life is the gift of God, through Iesus Christ our Lorde.

The Gospell.

Mark.8.1. IN those dayes, when there was a very great companie, and had nothing to eate, Iesus called his disciples vnto him, & said vnto them, I haue cõpassion on the people, because they haue bin now with me three daies, & haue nothing to eate, & if I send them away fasting to their owne houses, they shal faint by the way: for diuers of them came from farre. And his disciples answered him, Where shoulde a man haue bread here in the wildernesse, to satisfie these? And he asked them, How be many loaues haue ye? They said, seuen. And he commaunded the people to sit downe on the ground. And he tooke the seuen loaues, and when he had giuen thankes, he brake and gaue to his disciples to set before them: and they did set them before the people. And they had a fewe small fishes: and when he had blessed, he commanded them also to be set before them. And they did eate, and were suffised. And they tooke vp of the broken meate that was left, seuen baskets full. And they that did eate, were about foure thousande. And he sent them away.

The viij. sunday after trinitie.

The Collect.

GOd whose prouidence is neuer deceiued, we humbly beseech thee, that thou wilt put away from vs all hurtfull things, and giue those thinges which be profitable for vs, through Iesus Christe our Lord.

The viij. ſunday after trinitie.

The Epiſtle.

BRethren, we are detters, not to the fleſh, to liue after the fleſh: For if ye liue after the fleſh, ye ſhall die. But if ye through the ſpirite, doe mortifie the deedes of the body, ye ſhal liue. For as many as are led by the ſpirit of God, they are the ſonnes of God. For ye haue not receiued the ſpirite of bondage to feare any more: but ye haue receiued the Spirite of adoption, whereby ye cry Abba, father. The ſame ſpirite certifieth our ſpirite, that we are the ſonnes of God. If we be ſonnes, then are we alſo heires, the heires (I meane) of God, & heires annexed with Chriſt, if ſo be that we ſuffer with him, that we may alſo be glorified together with him. Rom. 8. 12.

The Goſpell.

BEware of falſe prophets, which come to you in ſheepes clothing, but inwardly they are rauening woolues: ye ſhall knowe them by their fruites. Doe men gather grapes of thornes? Or figges of thiſtles? Euen ſo, euery good tree bringeth forth good fruites: but a corrupt tree bringeth forth euill fruites. A good tree can not bring forth bad fruites, neither can a bad tree bring forth good fruites. Euery tree that bringeth not forth good fruite, is hewen downe, and caſt into the fire. Wherefor by their fruites ye ſhall knowe them. Not euery one that ſaith vnto me, Lord, Lord, ſhall enter into the kingdom of heauen: but he that doeth the will of my father which is in heauen, he ſhall enter into the kingdome of heauen. Mat. 7. 15.

The ix. ſunday after trinitie.

The Collect.

GRaunt to vs Lorde, we beſeech thee, the ſpirite to thinke and doe alwayes ſuch thinges as be right-full, that we which can not be without thee, may by thee be able to liue according to thy will, through Jeſus Chriſt our Lord.

The ix. ſunday after trinitie.

The Epiſtle.

1. Cor. 10. 1. BRethren, I would not that ye ſhould be ignorant, how that our fathers were all vnder the cloude, and all paſſed through the ſea, and were all baptized vnder Moſes in the cloude, and in the Sea, and did all eate of one ſpirituall meate, and did all drinke of one ſpirituall drinke: and they dranke of the ſpirituall rocke that followed them, which rocke was Chriſt. But in many of them had God no delight: for they were ouerthrowen in the wildernesſe. Theſe are enſamples to vs, that we ſhould not luſt after euill things, as they luſted: and that ye ſhoulde not be worſhippers of Images, as were ſome of them, according as it is written: The people ſate downe to eate and drinke, and roſe vp to play. Neither let vs bee defiled with fornication, as ſome of them were defiled with fornication, and fell in one day three and twentie thouſand. Neither let vs tempt Chriſt, as ſome of them tempted, and were deſtroyed of ſerpents. Neither murmure ye, as ſome of them murmured, and were deſtroyed of the deſtroyer. All theſe things happened vnto them for enſamples: but are written to put vs in remembrance, vpon whom the endes of the world are come. Wherefore let him that thinketh he ſtandeth, take heede leſt hee fall. There hath none other tentation taken you, but ſuch as followeth the nature of man. But God is faithfull, which ſhall not ſuffer you to be tempted aboue your ſtrength, but ſhall in the middeſt of temptation make a way, that ye may be able to beare it.

The Goſpell.

Luk. 16. 1. IEſus ſayde vnto his Diſciples, There was a certaine rich man which had a ſteward, and the ſame was accuſed vnto him that hee had waſted his goods. And hee called him, and ſayde vnto him, Howe is it that I heare this of thee? Giue accompte of thy Stewardſhip, for thou mayeſt be no longer Steward. The Steward ſaid within himſelfe, what ſhall I doe? for my maiſter taketh away from me the Stewardſhip. I can not dig, and to beg I am

am aſhamed. I wote what to doe, that when I am put out of the Stewardſhip, they may receiue me into their houſes. So when he had called all his maſters detters together, he ſaid vnto the firſt, Howe much owest thou vnto my maſter? And he sayde, An hundreth tunnes of oyle. And he ſaid vnto him, Take thy bill, and ſit downe quickely, and write fiftie. Then saide he to another, Howe much owest thou? And he saide, An hundreth quarters of wheate. He saide vnto him, Take thy bill, and write foure score. And the Lorde commended the vniuſt Stewarde, becauſe he had done wiſely. For the children of this world, are in their nation wiſer then the children of light. And I say vnto you, make you friendes of the vnrighteous Mammon, that when yee ſhall haue neede, they may receiue you into euerlaſting habitations.

The x. ſunday after trinitie.

The Collect.

SEt thy mercifull eares, O Lorde, be open to the prayers of thy humble ſeruants: And that they may obteine their petitions, make them to aſke ſuch things as ſhall pleaſe thee, through Jeſus Chriſt our Lorde.

The Epiſtle.

COncerning ſpirituall thinges, brethren, I would not haue you ignorant. Ye knowe that ye were Gentiles, and went your wayes vnto dumme images, euen as ye were led. Wherefore I declare vnto you, that no man ſpeaking by the ſpirite of God, defieth Jeſus. Alſo no man can ſay that Jeſus is the Lorde, but by the holy Ghoſt. There are diuerſities of giftes, yet but one ſpirit. And there are differences of adminiſtrations, and yet but one Lorde. And there are diuers maners of operations, and yet but one God, which worketh all in all. The gift of the ſpirit is giuen to euery man to edifie withall. For to one is giuen, through the ſpirite, the vtterance of wiſedome, to another is giuen the 1. Cor. 12. 1.

The x. ſunday after trinitie.

vtterance of knowledge by the ſame ſpirite, to another is giuen faith by the ſame ſpirite, to another the gift of healing by the ſame ſpirite, to another power to do miracles, to another to prophecie, to another iudgement to diſcerne ſpirites, to another diuers tongues, to another ỹ interpretatiō of tongues: And theſe all worketh the ſelfe ſame ſpirite, diuiding to euery man a ſeuerall gift, euen as he will.

The Goſpell.

Luk. 19. 41.

AND when he was come neere to Hieruſalem, he behelde the citie, and wept on it, ſaying, If thou haddeſt knowen thoſe thinges which belong vnto thy peace, euē in this thy day, thou wouldeſt take heede: but now are they hid from thine eyes. For the dayes ſhall come vnto thee, that thine enemies ſhall caſt a banke about thee, and compaſſe thee rounde, and keepe thee in on euery ſide, and make thee euen with the ground, and thy children which are in thee: And they ſhall not leaue in thee one ſtone vpon another, becauſe thou knoweſt not the time of thy viſitation. And he went into the Temple, and began to caſt out them that ſolde therein, and them that bought, ſaying vnto them, It is written, My houſe is the houſe of prayer, but ye haue made it a denne of theeues. And he taught daily in the temple.

The xj. ſunday after trinitie.

The Collect.

GOD, which declareſt thy almightie power moſt chiefely in ſhewing mercie and pitie: giue vnto vs abundantly thy grace, that we running to thy promiſes may be made partakers of thy heauenly treaſure, through Ieſus Chriſt our Lord.

The

The xj. ſunday after trinitie.

The Epiſtle.

BRethren, as pertayning to the Goſpell which I preached vnto you, which ye haue alſo accepted, and in the which ye continue, by the which ye are alſo ſaued: I do you to wit after what maner I preached vnto you, if ye keepe it, except ye haue beleeued in vaine: For firſt of all I deliuered vnto you that which I receiued, howe that Chriſt died for our ſinnes, agreeing to the Scriptures: And that he was buried, and that he roſe againe the thirde day according to the Scriptures, and that he was ſeene of Cephas, then of the twelue: After that, he was ſeene of moe then fiue hundreth brethren at once, of which many remaine vnto this day, and many are fallen a ſleepe. After that appeared he to Iames, then to all the Apoſtles, and laſt of all he was ſeene of me, as of one that was borne out of due time: For I am the leaſt of the Apoſtles, which am not worthie to be called an Apoſtle, becauſe I haue perſecuted the congregation of God. But by the grace of God, I am that I am: and his grace which is in me, was not in vaine. But I laboured more aboundantly then they all: yet not I, but the grace of God which is with me. Therefore, whether it were I, or they, ſo we preached, and ſo ye haue beleeued. 1.Cor.15 1.

The Goſpell.

CHriſt tolde this parable vnto certaine which truſted in them ſelues that they were perfect, and deſpiſed other. Two men went vp into the temple to pray, the one a Phariſee, and the other a Publicane. The Phariſee ſtoode and prayed thus with him ſelfe: GOD I thanke thee that I am not as other men are, extortioners, vniuſt, adulterers, or as this Publicane. I faſt twiſe in the weeke, I giue tythe of all that I poſſeſſe. And the Publicane ſtanding a farre off, would not lift vp his eyes to heauen, but ſmote his breaſt, ſaying, God be mercifull to me a ſinner. I tell you, this man departed home to his houſe iuſtified more then the other. For euery man that exalteth himſelfe, ſhall be brought lowe: and he that humbleth himſelfe, ſhalbe exalted. Luk.18.9.

The xij. ſunday after trinitie.

The Collect.

ALmightie and euerlaſting GOD, which art alwayes more ready to heare, then we to pray, and art wont to giue more then either we deſire or deſerue: Powre downe vpon vs the aboundance of thy mercie, forgiuing vs thoſe things whereof our conſcience is afraide, and giuing vnto vs that, that our prayer dare not preſume to aſke, through Jeſus Chriſt our Lord.

The Epiſtle.

2.Cor.3.4 SUch truſt haue we through Chriſt to Godwarde, not that we are ſufficient of our ſelues to thinke any thing as of our ſelues: but if we be able vnto any thing, the ſame commeth of God, which hath made vs able to miniſter the newe Teſtament, not of the letter, but of the ſpirite: For the letter killeth, but the ſpirite giueth life. If the miniſtration of death, through the letters figured in ſtones, was glorious, ſo that the children of Iſraell coulde not beholde the face of Moſes for the glorie of his countenance (which glorie is done away:) Why ſhall not the miniſtration of the ſpirite be much more glorious? For if the miniſtration of condemnation be glorious, much more doeth the miniſtration of righteouſneſſe exceede in glorie.

The Goſpell.

Mar.7.31 IEſus departed from the coaſtes of Tyre and Sidon, and came vnto the Sea of Galilee, through the mids of the coaſts of the ten cities. And they brought vnto him one that was deafe, and had an impediment in his ſpeache: and they prayed him to put his hande vpon him. And when he had taken him aſide from the people, he put his fingers into his eares, & did ſpit, and touched his tongue, and looked vp to heauen, and ſighed, and ſaide vnto him, Ephata, that is to ſaye, Be opened. And

straight-

straightway his eares were opened, and the string of his tongue was loosed, and he spake plaine. And he commanded them that they should tell no man. But the more he forbade them, so much the more a great deale they published, saying, He hath done all things well, he hath made both the deafe to heare, and the dumbe to speake.

The xiij. sunday after trinitie.

The Collect.

ALmightie and mercifull God, of whose onely gift it commeth that thy faithful people doe vnto thee true & laudable seruice: Graunt we beseech thee, that we may so run to thy heauenly promises, that we faile not finally to attaine the same, through Iesus Christ our Lorde.

The Epistle.

TO Abraham and his seede were the promises made. He saith not, In his seedes, as many: but, in thy seede, as of one, which is Christ. This I say, that the law which began afterward beyonde foure hundred and thirtie yeeres, doeth not disanull the Testament that was confirmed afore of God vnto Christward, to make the promise of none effect. For if the inheritance come of the law, it commeth not nowe of promise: But God gaue it to Abraham by promise. Wherefore then serueth the lawe? The lawe was added because of transgression (till the seede came, to whome the promise was made) and it was ordeyned by Angels in the hande of a mediatour. A mediatour is not a mediatour of one: but God is one. Is the Lawe then against the promise of God? God forbid. For if there had bene a lawe giuen which could haue giuen life, then no doubt righteousnesse should haue come by the law. But the Scripture concludeth all things vnder sinne, that the promise by the faith of Iesus Christ should be giuen to them that beleeue. Gal. 3. 16.

The

The Goſpell.

Lu. 10. 23.  appie are the eyes which ſee the things that ye ſee. For I tell you, that many Prophets and Kings haue deſired to ſee thoſe thinges which ye ſee, and haue not ſeene them, and to heare thoſe thinges which ye heare, & haue not heard them. And behold, a certaine lawyer ſtoode vp, and tempted him, ſaying, Maſter, what ſhall I doe to inherite eternall life? He ſayde vnto him, what is written in the lawe? howe readeſt thou? And he anſwered and ſayde, Loue the Lord thy God with all thy heart, and with all thy ſoule, and with all thy ſtrength, and with all thy minde, and thy neighbour as thy ſelfe. And he ſaide vnto him, Thou haſt anſwered right: this doe, and thou ſhalt liue. But he, willing to iuſtifie him ſelfe, ſayde vnto Jeſus, And who is my neighbour? Jeſus anſwered & ſayde, A certaine man deſcended from Hieruſalem to Jericho, and fell among theeues, which robbed him of his rayment, and wounded him, and departed, leauing him halfe dead. And it chaunced that there came downe a certaine prieſt that ſame way, and when he ſaw him, he paſſed by. And likewiſe a Leuite (when he went nigh to the place) came and looked on him, and paſſed by. But a certaine Samaritane, as he iourneyed, came vnto him, and when he ſawe him, he had compaſſion on him, and went to, and bound vp his wounds, and powred in oyle & wine, and ſet him on his owne beaſt, & brought him to a common inne, and made prouiſion for him. And on the morowe when he departed, he tooke out two pence, and gaue them to the hoſte, and ſayde vnto him, Take cure of him, and what ſo euer thou ſpendeſt more, when I come againe, I will recompenſe thee. Which nowe of theſe three thinkeſt thou was neighbour vnto him that fell among the theeues? And he ſayde vnto him, He that ſhewed mercie on him. Then ſaid Jeſus to him, Goe, and doe thou likewiſe.

The

The xiiij. Sunday after trinitie.

The Collect.

ALmightie and euerlasting God, giue vnto vs the encrease of faith, hope, and charitie: and that we may obteine that which thou doest promise, make vs to loue that which thou doest cõmand, through Iesus Christ our Lord.

The Epistle.

I Say, walke in the spirit, and fulfill not the lust of the flesh. For the flesh lusteth contrary to the spirite, & the spirit cõtrary to the flesh. These are contrary one to the other, so that ye can not doe whatsoeuer ye would. But and if ye be led of the spirit, then are ye not vnder the law. Gal.5.16.

The deedes of the flesh are manifest, which are these: Adulterie, fornication, vncleannes, wantonnesse, worshipping of images, witchcraft, hatred, variance, zeale, wrath, strife, seditions, sectes, enuying, murder, drunkennes, gluttonie, and such like, of the which I tell you before, as I haue tolde you in times past, that they which commit such thinges, shall not be inheritours of the kingdome of God. Contrarily, the fruite of the spirite is loue, ioy, peace, long suffring, gentlenes, goodnesse, faithfulnesse, meekenes, temperance: against such there is no lawe. They truely that are Christes, haue crucified the flesh, with the affections and lustes.

The Gospell.

AND it chaunced as Iesus went to Hierusalē, that he passed through Samaria, and Galilee. And as he entred into a certain towne, there met him tenne men that were lepers, which stoode a farre off, and put foorth their voyces, and saide, Iesus master haue mercie on vs. When he sawe them, he sayde vnto them, Goe, shewe your selues vnto the Priestes. And it came to passe, that as they went, they were cleansed. And one of them, Lu.17.11.

them, whē he ſaw that he was cleanſed, turned backe again, and with a loude voyce praiſed God, & fell downe on his face at his feete, and gaue him thankes. And the ſame was a Samaritane. And Jeſus anſwered and ſaid, Are there not tenne cleanſed? But where are thoſe nine? There are not found that returned againe to giue God praiſe, ſaue onely this ſtranger. And he ſaid vnto him, Ariſe, go thy way, thy faith hath made thee whole.

The xv. ſunday after trinitie.

The Collect.

KEepe we beſeech thee, O Lorde, thy Church with thy perpetuall mercy: And becauſe the frailtie of man without thee can not but fall, keepe vs euer by thy helpe, and leade vs to all thinges profitable to our ſaluation, through Jeſus Chriſt our Lorde.

The Epiſtle.

Gal. 6. 11. SEe howe large a letter I haue written vnto you with mine owne hand. As many as deſire with outwarde appearance to pleaſe carnally, the ſame conſtraine you to be circumciſed, onely leaſt they ſhould ſuffer perſecution for ẏ croſſe of Chriſt. For they themſelues which are circumciſed, keepe not ẏ law, but deſire to haue you circumciſed, that they might reioyce in your fleſh. God forbid ẏ I ſhoulde reioyce, but in the croſſe of our Lorde Jeſus Chriſt, whereby the world is crucified vnto me, and I vnto the world. For in Chriſt Jeſu, neither circumciſion auaileth any thing at all, nor vncircumciſion, but a newe creature. And as many as walke according vnto this rule, peace be on them, and mercie, and vpon Iſrael, that pertaineth to God. From henceforth let no man put me to buſineſſe: For I beare in my bodie the markes of the Lorde Jeſu. Brethren, the grace of our Lord Jeſus Chriſt be with your ſpirit, Amen.

The

The xv. sunday after trinitie.

The Gospell.

NO man can serue two masters: For either he shall hate the one and loue the other, or else leaue to the one and despise the other. Ye can not serue God and Mammon. Therefore I saye vnto you, Be not carefull for your life, what ye shall eate or drinke, nor yet for your bodye, what rayment ye shall put on. Is not the life more worth then meate: and the body more of value then raiment: Beholde, the foules of the ayre, for they sowe not, neither doe they reape, nor cary into the barnes, and your heauenly Father feedeth them. Are ye not much better then they: Which of you (by taking carefull thought) can adde one cubite vnto his stature: And why care ye for rayment: Consider the Lilies of the fielde howe they growe, they labour not, neither doe they spinne: and yet I say vnto you, that euen Solomon in all his royaltie, was not clothed like one of these. Wherefore, if God so clothe the grasse of the fielde (which though it stande to day, is to morow cast into the fornace) shal he not much more doe the same for you, O ye of little faith: Therefore take no thought, saying, What shall we eate, or what shall we drinke, or Wherewith shall be clothed: (After all these things doe the Gentiles seeke:) For your heauenly father knoweth that ye haue neede of al these things. But rather seeke ye first the kingdome of God, and the righteousnesse thereof, and all these things shalbe ministred vnto you. Care not then for the morowe, for to morow day shall care for it selfe. Sufficient vnto the day is the trauaile thereof. Mat. 6. 24.

The xvj. sunday after trinitie.

The Collect.

LOrd we beseech thee, let thy continuall pitie cleanse and defende thy congregation: and because it can not cõtinue in safetie without thy succour, preserue it euermore by thy helpe and goodnesse, through Jesus Christ our Lord.

The

The xvj. ſunday after trinitie.

The Epiſtle.

Eph. 3. 13 I Deſire that you faint not becauſe of my tribulations that I ſuffer for your ſakes, which is your praiſe. For this cauſe I bowe my knees vnto the father of our Lorde Jeſus Chriſt, which is father of all that is called father in heauen and in earth, that hee woulde graunt you according to the riches of his glorie, that ye may be ſtrengthened with might by his ſpirite in the inner man, that Chriſt may dwell in your heartes by faith, that ye being rooted and grounded in loue, might be able to comprehende with all Saintes, what is the breadth, length, depth, and height, and to knowe the excellent loue of the knowledge of Chriſt, that ye might be fulfilled with all fulnes, which commeth of God. Vnto him that is able to doe exceeding aboundantly aboue all that we aſke or thinke, according to the power that worketh in vs, be praiſe in the congregation by Chriſt Jeſus, throughout all generations from time to time, Amen.

The Goſpell.

Luk. 7. 11. AND it fortuned, that Jeſus went into a citie called Naim, and many of his diſciples went with him, and much people. When he came nigh to ỹ gate of the citie, beholde, there was a dead man caried out, which was the only ſonne of his mother, and ſhe was a widow, and much people of the citie was with her. And when the Lorde ſawe her, he had compaſſion on her, & ſaid vnto her, Weepe not. And he came nigh, and touched the coffin: and they that bare him ſtood ſtill. And he ſaid, Yong man, I ſay vnto thee, Ariſe. And he that was dead ſate vp, & began to ſpeake. And he deliuered him to his mother. And there came a feare on them all, and they gaue the glorie vnto God, ſaying, A great Prophet is riſen vp among vs, & God hath viſited his people. And this rumor of him went forth through out all Jurie, & throughout all the regions which lie round about.

The

The xvij. sunday after trinitie.

The Collect.

LOrde, we pray thee, that thy grace may alwayes preuent and followe vs, and make vs continually to be giuen to all good woorkes, through Iesus Christ our Lord.

The Epistle.

I (which am a prisoner of the Lordes) exhort you, that ye walke woorthie of the vocation wherwith ye are called, with all lowlines and meekenes, with humblenes of minde, forbearing one another through loue, & be diligent to kepe the vnitie of the spirite, through the bond of peace, being one body & one spirit, euen as ye are called in one hope of your calling. Let there be but one Lorde, one faith, one baptisme, one God and father of all, which is aboue all, and through all, and in you all. Eph. 4. 1.

The Gospell.

IT chaunced that Iesus wēt into the house of one of the chiefe Pharises, to eate bread on ỹ Sabboth day, and they watched him. And behold there was a certaine man before him, which had the dropsy. And Iesus answered and spake vnto the lawyers and Pharisees, saying, Is it lawfull to heale on the Sabboth day? And they held their peace. And he tooke him, & healed him, & let him go, & answered thē, saying, Which of you shall haue an Asse, or an Oxe fallen into a pit, & wil not streightway pul him out on the Sabboth day? And they could not answere him againe to these things. He put forth also a similitude to the ghestes, when he marked how they preased to be in the hyest roomes, and sayde vnto them, When thou art bidden to a wedding of any man, sitte not downe in the highest roome, least a more honourable man then thou be bidden of him, and he (that bade him and thee) come and say to thee, Giue this man roome: & thou begin with shame to take the lowest Luk. 14. 1.

loweſt roome. But rather when thou art bidden, go and ſitte in the loweſt roome, that whē he that bade thee commeth, he may ſay vnto thee, Friend, ſit vp higher: then ſhalt thou haue worſhip in the preſence of them that ſit at meate with thee. For whoſoeuer exalteth him ſelfe, ſhalbe brought low, and he that humbleth himſelfe, ſhalbe exalted.

The xviij. ſunday after trinitie.

The Collect.

LOrde we beſeech thee, graunt thy people grace to auoide the infections of the deuill, and with pure hart & mind to follow thee the onely God, through Jeſus Chriſt our Lord.

The Epiſtle.

1. Cor. 1. 4. I Thanke my God alwayes on your behalfe, for the grace of God which is giuen you by Jeſus Chriſt, that in all thinges ye are made riche by him, in all vtterance, and in al knowledge, by the which things the teſtimonie of Jeſus Chriſt was confirmed in you, ſo that ye are behind in no gift, waiting for ỹ appearing of our Lorde Jeſus Chriſt, which ſhall alſo ſtrength you to the ende, that ye may be blameleſſe in the day of the comming of our Lorde Jeſus Chriſt.

The Goſpell.

Mat. 22. 34. WHen the Phariſees had heard that Jeſus did put the Sadnes to ſilence, they came together, and one of them (which was a doctour of lawe) aſked him a queſtion, tempting him, & ſaying, Maiſter, which is the greateſt commandement in the lawe? Jeſus ſaide vnto him, Thou ſhalt loue ỹ Lord thy God with al thy heart, and with al thy ſoule,

ſoule, and with all thy minde. This is the firſt and greateſt commaundement. And the ſeconde is like vnto it, Thou ſhalt loue thy neighboure as thy ſelfe. On theſe two commaundements hang all the lawe and the Prophets. While the Phariſes were gathered together, Ieſus aſked them, ſaying, what thinke ye of Chriſt? whoſe ſonne is he? They ſaid vnto him, the ſonne of Dauid. He ſaid vnto them, How then doeth Dauid in ſpirit call him Lorde, ſaying, The Lorde ſayd vnto my Lorde, Sitte thou on my right hande, till I make thine enemies thy footeſtoole? If Dauid then call him Lord, how is he then his ſonne? And no man was able to anſwere him any thing, neither durſt any man from that day forth aſke him any mo queſtions.

The xix. ſunday after trinitie.

The Collect.

O God, foraſmuch as without thee, we are not able to pleaſe thee: graunt that the working of thy mercie, may in all thinges direct and rule our heartes, through Ieſus Chriſt our Lord.

The Epiſtle.

THis I ſay, and teſtifie through the Lord, that yee henceforth walke not as other gentiles walke, in vanitie of their minde, While they are blinded in their vnderſtanding, being farre from a godly life, by the meanes of the ignorance that is in them, & becauſe of the blindnes of their hearts: Which being paſt repentance, haue geuen themſelues ouer vnto wantonnes, to worke all maner of vncleanneſſe, euen with greedines. But ye haue not ſo learned Chriſt. If ſo bee that yee haue heard him, and haue bene taught in him, as the trueth is in Ieſu (as concerning the conuerſation in times paſt) to laye from you the olde man, which is corrupt, according to the deceiuable luſtes: to bee renewed alſo in the ſpirite of your minde, and to put on that newe man, which after God is ſhapen in righteouſneſſe and true holines, wherefore put away lying, & ſpeake euery man Ephe. 4. 17.

trueth vnto his neighbour, forasmuch as wee are members one of an other. Be angrie and sinne not. Let not the sunne goe downe vpon your wrath, neither giue place to the backbiter. Let him that stole, steale no more, but let him rather labour with his hands the thing which is good, that hee may giue vnto him that needeth. Let no filthie communication proceede out of your mouth, but that which is good to edifie withal, as oft as need is, that it may minister grace vnto the hearers. And grieue not the holy spirite of God, by whom ye are sealed vnto the day of redemption. Let all bitternesse, and fiercenes, and wrath, and roaring, and cursed speaking be put away from you, with all maliciousnes. Be ye courteous one to another, mercifull, forgiuing one another, euen as God for Christes sake hath forgiuen you.

The Gospel.

Mat. 9. 1. IEsus entred into a ship, and passed ouer, and came into his owne citie. And beholde, they brought to him a man sicke of the palsie, lying in a bedde. And whē Jesus sawe the faith of them, he said to ỹ sicke of the palsie, Sonne, be of good cheare, thy sinnes bee forgiuen thee. And beholde, certaine of the Scribes said within themselues, This man blasphemeth. And when Jesus sawe their thoughts, he said, Wherefore thinke ye euill in your hearts? whether is it easier to say, Thy sinnes bee forgiuen thee: or to saye, Arise, & walke? But that yee may knowe that the sonne of man hath power to forgiue sinnes in earth: Then saith he to the sicke of the palsie, Arise, take vp thy bed, & goe vnto thy house. And hee arose, & departed to his house. But the people that sawe it, marueiled, and glorified God, which had giuen such power vnto men.

The xx. sunday after trinitie.

The Collect.

ALmightie and mercifull GOD, of thy bountifull goodnesse keepe vs from all things that may hurt vs: that wee being ready both in body and soule, may with free hearts accomplishe those thinges that

that thou wouldest haue done, through Iesus Christ our Lorde.

The Epistle.

TAke heede therefore howe ye walke circumspectly, not as vnwise, but as wise men, redeeming the time, because the dayes are euill, wherefore be ye not vnwise, but vnderstand what the will of the Lord is, and be not drunken with wine, wherein is excesse: but bee filled with the spirit, speaking vnto your selues in psalmes and hymnes and spirituall songs, singing and making melodie to the Lord in your heartes, giuing thankes alwayes for all thinges vnto God the father, in the name of our Lord Iesus Christ, submitting your selues one to another in the feare of God. Eph. 5. 15

The Gospel.

IEsus sayde vnto his disciples, The kingdome of heauen is like vnto a man that was a king, which made a marriage for his sonne, and sent forth his seruants to call them that were bidden to the wedding: and they would not come. Againe hee sent foorth other seruants, saying, Tell them which are bidden, Beholde, I haue prepared my dinner, mine oxen and my fatlings are killed, and all thinges are readie, come vnto the marriage. But they made light of it, and went their wayes, one to his farme place, another to his marchandise, and the remnaunt tooke his seruantes, and intreated them shamefully, and slue them. But when the king heard thereof, hee was wroth, and sent foorth his men of warre, and destroyed those murderers, and burnt vp their citie. Then saide he to his seruantes, The marriage in deede is prepared, but they which were bidden, were not worthie. Goe ye therefore out into the high wayes, and as many as ye finde, bidde them to the marriage. And the seruantes went foorth into the high wayes, and gathered together all, as many as they coulde finde, both good and badde: and the wedding was furnished with ghestes. Then the king came in to see the ghestes, and when hee spied there a Mar. 22. 1

man which had not on a wedding garment, hee sayde vnto him, Friend, howe camest thou in hyther, not hauing a wedding garment? And he was euen speachlesse. Then sayde the king to the ministers, Take and binde him hande and foote, and cast him into vtter darknesse, there shalbe weeping and gnashing of teeth. For many be called, but fewe are chosen.

The xxi. sunday after Trinitie.

The Collect.

GRaunt wee beseeche thee mercifull Lorde, to thy faithfull people pardon and peace, that they may bee cleansed from all their sinnes, and serue thee with a quiet minde, through Jesus Christ our Lorde.

The Epistle.

Ephe. 6. 10. MY brethren, bee strong through the Lorde, and through the power of his might. Put on al the armour of God, that ye may stande against all the assaultes of the deuill. For we wrestle not against blood and flesh, but against rule, against power, against worldly rulers, euen gouernours of the darkenes of this worlde, against spirituall craftines in heauenly thinges. Wherefore take vnto you the whole armour of GOD, that ye may be able to resist in the euill day, and stande perfect in all thinges. Stande therefore, and your loynes girde with the trueth, hauing on the brest plate of righteousnes, and hauing shoes on your feete, that ye may be prepared for the Gospel of peace. Aboue all, take to you the shield of faith, wherewith ye may quench al the fierie darts of the wicked, and take the helmet of saluation, and the sworde of the spirit, which is the worde of God. And pray alwaies with all maner prayer and supplication in the spirit, and watche thereunto with all instance and supplication, for all saints, and for me, that vtterance may be giuen vnto mee, that I may open my mouth freely, to vtter the secrets of the Gospel (whereof I am a messenger in bondes) that therein I may speake freely, as I ought to speake.

The xxii. ſunday after trinitie.

The Goſpel.

THere was a certaine ruler, whoſe ſonne was ſicke at Capernaum. As ſoone as the ſame heard that Jeſus was come out of Jurie into Galilee, he went vnto him, and beſought him that hee would come downe and heale his ſonne: for hee was euen at the point of death. Then ſaide Jeſus vnto him, Except yee ſee ſignes and wonders, ye will not beleeue. The ruler ſaide vnto him, Sir, come downe or euer that my ſonne die. Jeſus ſaith vnto him, Goe thy way, thy ſonne liueth. The man beleeued the worde that Jeſus had ſpoken vnto him, and he went his way. And as he was going downe, the ſeruants met him, and told him, ſaying, Thy ſonne liueth. Then enquired hee of them the houre when he began to amend. And they ſayde vnto him, Yeſterday at the ſeuenth houre the feuer left him. So the father knewe that it was the ſame houre in the which Jeſus ſayde vnto him, Thy ſonne liueth. And he beleeued, and all his houſhold. This is againe the ſecond myracle that Jeſus did, when he was come out of Jurie into Galilee. Ioh. 4. 46.

The xxij. ſunday after trinitie.

The Collect.

LOrde we beſeeche thee to keepe thy houſholde the Church in continuall godlineſſe, that through thy protection it may bee free from all aduerſities, and deuoutly giuen to ſerue thee in good workes, to the glorie of thy name, through Jeſus Chriſt our Lord.

The Epiſtle.

I Thanke my God with all remembrance of you alwayes in all my prayers for you, and pray with gladneſſe, becauſe ye are come into the fellowſhippe of the Goſpell, from the firſt day vntill nowe: and am ſurely certified of this, that he which hath begun a good worke in you, ſhall perfourme it, vntill the day of Jeſus Chriſt, as it Phili. 1. 3.

becommeth me ẏ I should so iudge of you all, because I haue you in my heart, forasmuch as ye are all companions of grace with me, euen in my bonds, and in the defending and establishing of the Gospell. For God is my recorde, howe greatly I long after you all, from the very heart roote in Iesus Christ. And this I praye, that your loue may increase yet more and more in knowledge, and in all vnderstanding, that yee may accept the things that are most excellent, that ye may be pure, and such as offend no man, vntil the day of Christ, being filled with the fruite of righteousnesse, which commeth by Iesus Christ, vnto the glorie and praise of God.

The Gospel.

Matth. 18 21.

PEter said vnto Iesus, Lorde, how oft shal I forgiue my brother, if he sinne against mee? till seuen times? Iesus saith vnto him, I saye not vnto thee, vntill seuen times: but, seuentie times seuen times. Therefore is the kingdome of heauen likened vnto a certaine man that was a King, which would take accompts of his seruauntes. And when hee had begunne to reckon, one was brought vnto him, which ought him ten thousande talents: but forasmuch as he was not able to pay, his Lorde commaunded him to be solde, and his wife and children, and all that he had, and payment to bee made. The seruaunt fell downe, & besought him, saying, Syr, haue patience with mee, and I will pay thee all. Then had the Lord pitie on that seruaunt, and loosed him, and forgaue him the debt. So the same seruaunt went out, and founde one of his fellowes which ought him an hundred pence: and hee layde handes on him, and tooke him by the throte, saying, Paye that thou owest. And his fellowe fell downe, and besought him, saying, Haue patience with me, and I will pay thee all. And he would not, but went and cast him into prison, till he should pay the debt. So when his fellowes sawe what was done, they were very sorie, and came and tolde vnto their Lorde all that had happened.

happened. Then his Lord called him, and saide vnto him, O thou vngratious seruant, I forgaue thee all that debt when thou desiredst me: shouldest not thou also haue had compassion on thy fellowe, euen as I had pitie on thee? And his Lord was wroth, and deliuered him to the Jaylers, till he shoulde pay all that was due vnto him. So likewise shall my heauenly father doe also vnto you, if ye from your hearts forgiue not (euery one his brother) their trespasses.

The xxiij. sunday after trinitie.

The Collect.

GOD our refuge and strength, which art the authour of all godlines, be readie to heare the deuout prayers of the Church: and graunt that those thinges which we aske faithfully, we may obteine effectually, through Jesus Christ our Lord.

The Epistle.

BRethren, be followers together of mee, and looke on them which walke euen so as yee haue vs for an ensample. For many walke (of whom I haue tolde you often, and nowe tell you weeping) that they are ye enemies of the crosse of Christ, whose ende is damnation, whose bellie is their God, and glorie to their shame, which are worldly minded. But our conuersation is in heauē, from whence wee looke for the Sauiour, euen the Lorde Jesus Christ which shall change our vile bodie, that he may make it like vnto his glorious bodie, according to the working, whereby he is able also to subdue all things vnto himselfe. Phil. 3. 17.

The Gospel.

THen the Pharises went out, and tooke counsell how they might tangle him in his words. And they sent out vnto him their disciples with Herodes seruants, saying, Master, We know that thou art true, & teachest ye way of God truely, neither carest thou for any man, Mat. 22. 15.

The xxiiij. ſunday after trinitie.

for thou regardeſt not the outwarde appearance of men. Tel vs therefore, howe thinkeſt thou: Is it lawfull that tribute be giuen vnto Ceſar, or not: But Jeſus perceiuing their wickednes, ſayde, Why tempt ye me ye hypocrites: Shewe mee the tribute money. And they tooke him a penie. And he ſayde vnto them, Whoſe is this image & ſuperſcription: They ſaid vnto him, Ceſars. Then ſaide hee vnto them, Giue therefore vnto Ceſar the things which are Ceſars, and vnto God, thoſe things which are Gods. When they heard theſe wordes, they marueiled, and left him, and went their way.

The xxiiij. ſunday after trinitie.

The Collect.

LOrde, wee beſeeche thee aſſoyle thy people from their offences, that through thy bountifull goodnes wee may bee deliuered from the bands of all thoſe ſinnes, which by our frailtie wee haue committed: graunt this, &c.

The Epiſtle.

Col. 1. 3. WE giue thankes to God the father of our Lord Jeſus Chriſt, alwayes for you in our prayers. For we haue heard of your faith in Chriſt Jeſu, and of the loue which ye beare to all ſaintes, for the hopes ſake which is laide vp in ſtore for you in heauen. Of which hope yee heard before by the true worde of the Goſpel, which is come vnto you, euen as it is into all the world, and is fruitefull, as it is alſo among you, from the day in the which ye heard of it, and had experience in the grace of God through the trueth, as ye learned of Epaphra our deare felowe ſeruant, which is for you a faithfull miniſter of Chriſt, which alſo declared vnto vs your loue which ye haue in the ſpirite. For this cauſe we alſo, euen ſince the day we heard of it, haue not ceaſſed to pray for you, and to deſire that ye might be fulfilled with the knowledge of his will, in all wiſedome and ſpirituall vnderſtanding, that ye might walke worthie of the Lorde, that in all things ye may

pleaſe,

pleaſe, being fruitfull in all good woorkes, and increaſing in the knowledge of God, ſtrengthened with all might through his glorious power, vnto al patience and long ſuffering, with ioyfulnes, giuing thankes vnto the father, which hath made vs meete to bee partakers of the inheritance of ſaintes in light.

The Goſpel.

WHile Jeſus ſpake vnto the people, beholde, there came a certaine ruler & worſhipped him, ſaying, My daughter is euen nowe deceaſſed, but come and laye thy hande vpon her, and ſhe ſhall liue. And Jeſus aroſe, and followed him, and ſo did his diſciples. And behold, a woman which was diſeaſed with an iſſue of blood twelue yeeres, came behind him, and touched the hemme of his veſture. For ſhe ſayd within her ſelfe, If I may touch but euen his veſture onely, I ſhall be ſafe. But Jeſus turned him about, & when he ſawe her, he ſaid, Daughter, be of good comfort, thy faith hath made thee ſafe. And the woman was made whole euen the ſame time. And when Jeſus came into the rulers houſe, and ſawe the minſtrels and people making a noyſe, he ſaid vnto them, Get you hence, for the mayde is not dead, but ſleepeth. And they laughed him to ſcorne. But when the people were put forth, he went in, and tooke her by the hand, and ſayd, Damoſel, ariſe. And the Damoſell aroſe. And this noyſe was abroade in all that land. Mat. 9. 18

The xxv. ſunday after Trinitie.

The Collect.

STirre vp, we beſeech thee, O Lorde, the willes of thy faithfull people, that they plenteouſly bringing forth the fruite of good woorkes, may of thee bee plenteouſly rewarded, through Jeſus Chriſt our Lorde, Amen.

The

The xxv. sunday after trinitie.

The Epistle.

Iere. 23. 5. BEholde, the time commeth, sayeth the Lorde, that I will rayse vp the righteous branch of Dauid, which King shall beare rule, and he shall prosper with wisedome, and shall set vp equitie and righteousnesse againe in earth. In his time shall Juda be saued, and Israel shall dwell without feare. And this is the name that they shall call him, euen the Lorde our righteousnesse. And therefore beholde, the time commeth, sayeth the Lorde, that it shall be no more sayd, The Lord liueth, which brought the children of Israel out of the lande of Egypt: but, the Lorde liueth, which brought forth and led the seede of the house of Israel out of the North lande, and from all countreyes where I haue scattered them, and they shall dwell in their owne land againe.

The Gospel.

Iohn 6. 5. WHen Jesus lift vp his eyes, and sawe a great company come vnto him, he saith vnto Philip, whence shall wee buye bread, that these may eate? This hee sayde to proue him, for hee himselfe knewe what hee would doe. Philip answered him, Two hundreth penilworth of bread are not sufficient for them, that euery man may take a litle. One of his disciples (Andrewe Simon Peters brother) saide vnto him, There is a ladde here, which hath fiue barlie loaues and two fishes, but what are they among so many? And Jesus said, Make the people sitte downe. There was much grasse in the place. So the men sate downe, in number about fiue thousande. And Jesus tooke the bread, and when he had giuen thankes, hee gaue to his disciples, and the disciples to them that were set downe, & likewise of the fishes as much as they would. When they had eaten ynough, hee sayth vnto his disciples, Gather vp the broken meate which remaineth, that nothing be lost. And they gathered it together, and filled twelue baskets with the broken meate of the fiue barly loaues, which broken meate remained vnto them that had eaten. Then those men (when they had seene the miracle that

Jesus

Jesus did) saide, This is of a truethe the same Prophet that should come into the world.

If there be any mo Sundayes before Advent Sunday, to supply the same, shall be taken the service of some of those Sundayes that were omitted betweene the Epiphanie and Septuagesima.

Saint Andrewes day.

The Collect.

ALmightie God, which diddest giue such grace vnto thy holy Apostle saint Andrewe, that he readily obeyed the calling of thy sonne Jesus Christ, and followed him without delay: graunt vnto vs all, that we, being called by thy holy worde, may forthwith giue our selues obediently to followe thy holy commaundements, through the same Jesus Christ our Lord.

The Epistle.

IF thou acknowledge with thy mouth that Jesus is the Lord, & beleue in thy heart that God raised him vp from death, thou shalt be safe. For, to beleeue with the heart iustifieth, and to knowledge with the mouth, maketh a man safe. For the Scripture saith, whosoeuer beleeueth on him, shall not be confounded. There is no difference betweene the Jewe and the Gentile: For one is Lord of all, which is rich vnto al y call vpon him. For whosoeuer doth call on the name of the Lord, shalbe safe. How then shall they call on him, on whom they haue not beleeued: How shal they beleeue on him, of whom they haue not heard: How shall they heare without a preacher: And howe shall they preach without they be sent: As it is written, How beautiful are the feete of them which bring tidings of peace, and bring tidings of good thinges: But they haue not all obeyed to the Gospell. For Esay sayth, Lorde, who hath beleeued our sayinge: So then, faith commeth by hearing, and hearing commeth by the worde of God. But I saie, Haue they not heard: No doubt their sounde went out into all landes, and their wordes into the endes of the worlde. But I demaunde

Rō. 10, 9.

whether

whether Israel did knowe or not? First Moses saith, I will prouoke you to enuie by them that are no people, by a foolish nation I will anger you. Esai after that is bolde, and sayeth, I am found of them that sought me not, I am manifest vnto them that asked not after me. But against Israel he saith, All day long haue I stretched foorth my handes vnto a people that beleeueth not, but speaketh against me.

The Gospel.

Mat. 4. 18 AS Jesus walked by the sea of Galilee, hee sawe two brethren, Simon, which was called Peter, and Andrew his brother, casting a net into the sea, (for they were fishers) & hee sayth vnto them, Follow me, and I will make you to become fishers of men. And they straight way left their nettes, and followed him. And when he was gone foorth from thence, he sawe other two brethren, James the sonne of Zebedee, and Iohn his brother, in the ship with Zebedee their father, mending their nettes: and hee called them. And they immediately left the shippe and their father, and followed him.

Saint Thomas the Apostle.

The Collect.

ALmightie and euerliuing God, which for the more confirmation of the fayth, didest suffer thy holy Apostle Thomas to be doubtfull in thy sonnes resurrection: Graunt vs so perfectly and without all doubt to beleeue in thy sonne Jesus Christ, that our faith in thy sight neuer be reproued. Heare vs, O Lord, through the same Jesus Christ, to whom with thee and the holy Ghost, be all honour, &c.

The Epistle.

Eph. 2, 19 NOw therefore ye are not strangers, nor forreiners, but citizens with the saintes, and of the houshold of God, and are builded vpon the foundation of the Apostles and prophetes, Jesus Christ himself being the head corner stone: in whome what buylding

so euer

loeuer is coupled together, it groweth vnto an holy Temple of the Lord, in whom ye also are built together, to be an habitation of God through the holy Ghost.

The Gospel.

THomas one of the twelue, which is called Didymus, was not with them when Jesus came. The other disciples therefore sayde vnto him, Wee haue seene the Lorde. But he saide vnto them, Except I see in his handes the print of the nailes, and put my finger into the print of the nailes, and thrust my hande into his side, I will not beleeue. And after eight dayes, againe his disciples were within, and Thomas with them. Then came Jesus, when the doores were shut, and stoode in the middest, and sayde, Peace be vnto you. And after that, hee saide to Thomas, Bring thy finger hither, and see my hands, and reache hither thy hand, & thrust it into my side, and be not faithlesse, but beleeuing. Thomas answered, and saide vnto him, My Lord, and my God. Jesus said vnto him, Thomas, because thou hast seene mee, thou hast beleeued. Blessed are they that haue not seene, and yet haue beleeued. And many other signes truely did Jesus in the presence of his disciples, which are not written in this booke. These are written, that ye might beleeue, that Jesus Christ is the sonne of God, and that (in beleeuing) ye might haue life through his name. Iohn 20. 24.

The conuersion of saint Paul.

The Collect.

GOD which hast taught all the worlde, through the preaching of thy blessed Apostle Saint Paul, graunt, we beseech thee, that wee which haue his wonderfull conuersion in remembraunce, may follow and fulfill thy holy doctrine that he taught, through Jesus Christ our Lord.

The

The coūersion of Saint Paul.

The Epistle.

Act. 6. 1. AND Saul yet breathing out threatninges and slaughter against the disciples of the Lorde, went vnto the high Priest, and desired of him letters to carie to Damasco to ỹ Synagogues, that if he founde any of this way (were they men or women) he might bring them bounde to Hierusalem. And when he iourneyed, it fortuned that as he was come nigh to Damasco, suddenly there shined rounde about him a light from heauen, and hee fell to the earth, and heard a voyce saying to him, Saul, Saul, why persecutest thou me? and he said, what art thou Lorde? And the Lorde said, I am Iesus whom thou persecutest. It is hard for thee to kicke against the pricke. And he both trembling and astoned, sayd, Lorde, what wilt thou haue mee to doe? And the Lord said vnto him, Arise, and go into the citie, and it shall be tolde thee what thou must doe. The men which iourneyed with him, stoode amazed, hearing a voyce, but seeing no man. And Saul arose from the earth, & when he opened his eyes, he sawe no man: but they led him by the hande, and brought him into Damasco. And hee was three dayes without sight, and neither did eate nor drinke. And there was a certaine disciple at Damasco, named Ananias: and to him said the Lord in a vision, Ananias. And he said, Behold, I am here Lorde. And the Lorde said vnto him, Arise, and goe into the streete which is called Straight, and seeke in the house of Iudas, after one called Saul of Tharsus. For beholde, hee prayeth, & hath seene in a visiō a man named Ananias, cōming in vnto him, and putting his hands on him, that he might receiue his sight. Then Ananias answered, Lord, I haue heard by many of this man, how much euill he hath done to thy saintes at Hierusalem. And here he hath authoritie of the hie Priests, to binde all ỹ call on thy name. The Lord said vnto him, Go thy way, for he is a chosē vessel vnto me, to beare my name before the Gentiles, and Kings, & the children of Israel. For I will shewe him howe great thinges hee must suffer for my Names sake. And Ananias went his way, and entred into the house, and put his hands on him, and said, Brother Saul, the Lord

that

that appeared vnto thee in the way as thou camest, hath sent me, that thou mightest receiue thy sight, & bee filled with the holy Ghost. And immediatly there fell from his eyes as it had bene shales, & he receiued sight, and arose, and was baptized, and receiued meate, & was confoorted. Then was Saul certaine dayes with the disciples which were at Damasco. And straightway hee preached Christ in the Synagogues, howe that he was the sonne of God. But all that heard him, were amazed, and sayde, Is not this hee that spoyled them which called on this name in Hierusalem, and came hither for that intent, that hee might bring them bounde vnto the high priestes? But Saul encreased the more in strength, and confounded the Iewes which dwelt at Damasco, affirming that this was very Christ.

The Gospel.

PEter answered, and said vnto Jesus, Behold, we haue forsaken all and followed thee, what shal we haue therefore? Jesus said vnto them, Verily I say vnto you, that when the sonne of man shall sit in the seate of his maiestie, ye that haue followed me in the regeneration, shall sit also vpon twelue seates, and iudge the twelue tribes of Israel. And euery one that forsaketh houses, or brethren, or sisters, or father, or mother, or wife, or children, or landes, for my names sake, shall receiue an hundred folde, and shall inherite euerlasting life. But many that are first shall be last, and the last shalbe first. Matt. 19. 27.

The purification of saint Marie the Virgin.

The Collect.

ALmightie and euerlasting God, wee humbly beseech thy maiestie, that as thy only begotten sonne was this day presented in the temple in substance of our flesh: so graunt that wee may bee presented vnto thee with pure and cleare mindes, by Jesus Christ our Lorde.

The

Saint Matthias day.

The Epistle.

The same that is appointed for the Sunday.

The Gospel.

Luk. 2. 22



Hen the time of their purification (after ye lawe of Moses) was come, they brought him to Hierusalem, to present him to the Lorde (as it is written in the lawe of the Lorde: Euery manchilde that firste openeth the matrix, shall be called holy to the Lorde) and to offer (as it is sayde in the lawe of the Lorde) a payre of turtle doues, or two yong pigeons. And beholde, there was a man in Hierusalem, whose name was Simeon, & the same was iuste and godly, and looked for the consolation of Israel, and the holy Ghost was in him. And an answere had he receiued of the holy Ghost, that hee shoulde not see death, except he firste sawe the Lorde Christ. And hee came by inspiration into the Temple.

Saint Matthias day.

The Collect.

ALmightie God, which in the place of the traytour Judas, diddest chuse thy faithfull seruaunt Matthias to bee of the nomber of thy twelue Apostles: Graunt that thy Church, being alway preserued from false apostles, may bee ordered and guided by faithfull and true Pastours, through Iesus Christ our Lord.

The Epistle.

Act. 1. 15.

IN those dayes Peter stoode vp in the middes of the disciples, & sayd, (The nomber of names that were together, were about an hundred & twentie) Ye men & brethré, this scripture must needes haue bene fulfilled, which ý holy ghost, through the mouth of Dauid, spake before of Judas, which was guide to them that tooke Iesus. For he

was

was numbred with vs, and had obteyned felowshippe in this ministration. And the same hath nowe possessed a platte of ground with the reward of iniquitie, and when he was hanged, burst asunder in the middes, and all his bowels gushed out. And it was knowen vnto all the inhabiters of Hierusalem, in so much that the same fielde is called in their mother tongue, Acheldama, that is to say, the bloodie fielde. For it is written, in the booke of Psalmes, His habitation be voyde, and no man be dwelling therein, and his Bishopricke let another take. Wherefore, of these men which haue companied with vs (all the time that the Lord Jesus had all his conuersation among vs, beginning at the baptisme of John, vnto that same day that he was taken vp from vs) must one be ordeyned to be a witnesse with vs of his resurrection. And they appoynted two: Joseph, which is called Barsabas (whose surname was Justus) and Matthias. And when they prayed, they saide, Thou Lorde which knowest the hearts of all men, shewe whether of these two thou hast chosen, that hee may take the roome of this ministration and Apostleship, from which Judas by transgression fell, that hee might goe into his owne place. And they gaue forth their lots, and the lot fell on Matthias, and hee was counted with the eleuen Apostles.

The Gospell.

IN that time Jesus answered, and sayde, I thanke thee, O father, Lorde of heauen and earth, because thou hast hidde these things from the wise and prudent, and hast shewed them vnto babes: Verilie father, euen so was it thy good pleasure. All things are giuen vnto me of my father: and no man knoweth the sonne, but the father, neither knoweth any man ỹ father, saue the sonne, and hee to whom so euer the sonne will open him. Come vnto me all ye that labour, and are laden, and I will ease you. Take my yoke vpon you, and learne of me, for I am meeke and lowly in heart, and yee shall finde rest vnto your soules: for my yoke is easie, and my burden is light. Mat. 11. 25.

Annunciation of the

virgin Marie.

The Collect.

WE beseech thee Lorde, powre thy grace into our hearties, that as wee haue knowen CHRIST thy Sonnes incarnation by the message of an Angell, so by his crosse & passion, we may be brought vnto the glory of his resurrection, through the same Christ our Lorde.

The Epistle.

Esai 7,10. GOD spake once againe to Ahaz, saying, Require a token of the Lorde thy God, whether it be towarde the depth beneath, or towarde the height aboue. Then saide Ahaz, I will require none, neither will I tempt the Lorde. And hee saide, Hearken to, yee of the house of Dauid; Is it not ynough for you that yee be grieuous vnto men, but yee muste grieue my God also? And therefore the Lorde shall giue you a token; Beholde, a virgin shall conceiue, and beare a sonne, and thou his mother shalt call his name Emmanuel. Butter and honie shall hee eate, that hee may knowe to refuse the euil, and choose the good.

The Gospel.

Luk.1,26. AND in the sixth moneth, the Angell Gabriel was sent from God, vnto a Citie of Galilee named Nazareth, to a virgin, vouled to a man, whose name was Joseph, of the house of Dauid, and the virgines name was Mary. And the Angel went in vnto her, and sayde, Hayle full of grace, the Lorde is with thee, blessed art thou among women. When she sawe him, she was abashed at his saying, and cast in her minde what maner of salutation that shoulde bee. And the Angel saide vnto her, Feare not Marie, for thou hast founde grace with God: Beholde, thou shalt conceiue in thy wombe, and beare a sonne, and shalt call his name Jesus. He shalbe great, and shall be

called

called the ſonne of the higheſt. And the Lorde God ſhal giue vnto him the ſeate of his father Dauid, and he ſhall reigne ouer the houſe of Iacob for euer, and of his kingdome there ſhall be none ende. Then ſaid Marie to the Angel, How ſhall this be, ſeeing I knowe not a man? And the Angel anſwered, and ſaide vnto her, The holy Ghoſt ſhal come vpon thee, and the power of the higheſt ſhall ouerſhadowe thee. Therefore alſo that holy thing which ſhal be borne, ſhalbe called the ſonne of God. And beholde, thy couſin Elizabeth, ſhe hath alſo conceiued a ſonne in her age, and this is the ſixt moneth, which was called barren: for with God nothing ſhall be vnpoſſible. And Marie ſaide, Beholde the handmaide of the Lorde, be it vnto me according to thy worde. And the Angell departed from her.

Saint Markes day.

The Collect.

ALmightie God, which haſt inſtructed thy holy Church with the heauenly doctrine of thy Euangeliſt Saint Marke, giue vs grace that wee be not like children, caried away with euery blaſt of vaine doctrine: but firmely to be eſtabliſhed in the trueth of thy holy Goſpel, through Jeſus Chriſt our Lord.

The Epiſtle.

VNto euery one of vs is giuen grace, according to the meaſure of the gift of Chriſt. Wherefore he ſaith, when he went vp on high, hee ledde captiuitie captiue, and gaue giftes vnto men. That hee aſcended, what meaneth it, but that he alſo deſcended firſt into the loweſt partes of the earth? He that deſcended, is euen the ſame alſo that aſcended vp aboue all heauens, to fulfill all things. And the very ſame made ſome Apoſtles, ſome Prophetes, ſome Euangeliſtes, ſome ſhepheardes, and teachers, to the edifying of the ſainctes, to the worke and adminiſtration, euen to the edifying of the body of Chriſt, till we all come to the vnitie of the faith, and knowledge of the ſonne of God, vnto a perfect man, vnto Eph. 4. 7.

the measure of the full perfect age of Christ: That we hencefoorth should be no more children, wauering and caried about with euery winde of doctrine, by the wilines of men, through craftinesse, whereby they lay awaite for vs to deceiue vs. But let vs followe the trueth in loue, and in all thinges growe in him which is the head, euen Christ: in whome if all the body be coupled and knit together throughout euery ioynt, wherewith one ministreth to another (according to the operation, as euery part hath his measure) he encreaseth the body, vnto the edifying of it selfe through loue.

The Gospell.

Iohn 15.1

I Am the true Vine, and my Father is an husbandman. Euery branche that beareth not fruite in mee, hee will take away: and euery branche that beareth fruite, wil hee purge, that it may bring foorth more fruite. Nowe are yee cleane through the woords which I haue spoken vnto you. Bide in me, and I in you. As the branch cannot beare fruite of it selfe, except it bide in the Vine: no more can ye, except ye abide in me. I am the Vine, yee are the branches. He that abideth in me, and I in him, the same bringeth foorth much fruite. For without me can ye doe nothing. If a man bide not in me, he is cast foorth as a branch, and is withered, and men gather them, and cast them into the fire, & they burne. If ye abide in me, and my woords abide in you, aske what ye will, and it shalbe done for you. Herein is my father glorified, that ye beare much fruite, and become my Disciples. As the father hath loued mee, euen so also haue I loued you: Continue you in my loue. If ye keepe my commaundements, ye shall bide in my loue, euen as I haue kept my fathers commandements, and abide in his loue. These thinges haue I spoken vnto you, that my ioy might remaine in you, and that your ioy might be full.

Saint

Saint Philip and Iames day.

The Collect.

ALmightie God, whom truely to knowe is euerlasting life: graunt vs perfectly to know thy Sonne Iesus Christ to be the way, the trueth, and ỹ life, as thou hast taught S. Philip, and other the Apostles, through Iesus Christ our Lorde.

The Epistle.

IAmes the seruant of God, and of the Lorde Iesus Christ, sendeth greeting to the twelue Tribes which are scattered abroad. My brethren, count it for an exceeding ioye, when yee fall into diuers temptations: knowing this, that the trying of your faith gendreth patience, and let patience haue her perfect worke, that yee may bee perfect and sounde, lacking nothing. If any of you lacke wisdome, let him aske of him that giueth it, euen God, which giueth to all men indifferently, and casteth no man in the teeth, and it shall be giuen him. But let him aske in faith, and wauer not. For he that doubteth, is like a waue of the Sea, which is tost of the windes, and caried with violence: Neither let that man thinke that he shall receiue any thing of the Lord. A wauering minded man is vnstable in all his wayes. Let the brother which is of lowe degree, reioyce when he is exalted. Againe, let him that is rich, reioyce when he is made lowe: For euen as the floure of the grasse shall he passe away. For as the sunne riseth with heate, and the grasse withereth, and his floure falleth away, and the beautie of the fashion of it perisheth: euen so shall the rich man perish in his wayes. Happie is the man that endureth temptation: for when he is tryed, he shall receiue the crowne of life, which the Lorde hath promised to them that loue him. Iam. 1. 1.

Saint Philip and Iames day.

The Gospell.

Ioh.14.1. AND Iesus sayde vnto his Disciples, Let not your hearts be troubled: Ye beleeue in God, beleeue also in me. In my fathers house are many mansions. If it were not so, I would haue tolde you. I goe to prepare a place for you: And if I goe to prepare a place for you, I will come againe and receiue you, euen vnto my selfe, that where I am, there may yee be also. And whither I goe, yee knowe, and the way ye knowe. Thomas saith vnto him, Lord, we know not whither thou goest, and how is it possible for vs to knowe the way? Iesus saith vnto him, I am the way, and the trueth, and the life. No man commeth to the father but by me. If ye had knowen me, ye had knowen my father also: And now ye knowe him, and haue seene him. Philip saith vnto him, Lorde, shewe vs the father, and it sufficeth vs. Iesus saith vnto him, Haue I beene so long time with you, and yet hast thou not knowen me, Philip, he that hath seene me, hath seene my father: and how sayest thou then, Shewe vs the father? Beleeuest not thou that I am in the father, and the father in me? The words that I speake vnto you, I speake not of my selfe: but the father that dwelleth in me, is he that doeth the works. Beleeue me that I am in the father, and the father in me: or els beleeue mee for the works sake. Verilie, verilie I say vnto you, he that beleeueth on me, the workes that I doe, the same shall he doe also: and greater workes then these shall he doe, because I go vnto my father. And whatsoeuer ye aske in my name, that will I doe, that the father may be glorified by the sonne. If ye shall aske any thing in my name, I will doe it.

Saint Barnabe Apostle.

The Collect.

LOrde almightie, which hast endued thy holy Apostle Barnabas with singular giftes of the holy Ghost: let vs not bee destitute of thy manifolde giftes, nor yet of grace, to vse them alway to thy

honour

honour and glory, through Jesus Christ our Lord.

The Epistle.

TYdinges of these things came vnto the eares of the congregation which was in Hierusalem. And they sent foorth Barnabas, that he should goe vnto Antioche. Which when he came, and had seene the grace of God, was glad, and exhorted them al, that with purpose of heart, they would continually cleaue vnto the Lord. For he was a good man, and full of the holy Ghost, and of faith, and much people was added vnto the Lord. Then departed Barnabas to Tharsus to seeke Saul: & when he had founde him, he brought him vnto Antioche. And it chaunced, that a whole yeere they had their conuersation with the congregation there, and taught much people, in so much that the disciples of Antioche were the first that were called Christen. In those dayes came Prophets from the citie of Hierusalem vnto Antioche. And there stoode vp one of them, named Agabus, and signified by the spirite, that there should bee great dearth throughout all the world: which came to passe in the Emperour Claudius dayes. Then the disciples, euery man according to his abilitie, purposed to sende succour vnto the brethren which dwelt in Jurie: which thing they also did, and sent it to the elders by the hands of Barnabas and Saul. Act. 11. 22.

The Gospell.

THis is my commaundement, that yee loue together as I haue loued you. Greater loue hath no man then this, that a man bestowe his life for his friendes. Yee are my friendes, if ye doe whatsoeuer I commaunde you. Hencefoorth call I not you seruauntes: for the seruaunt knoweth not what his Lorde doeth: but you haue I called friendes, for all thinges that I haue heard of my Father, haue I opened to you. Yee haue not chosen me, but I haue chosen you, and ordeined you to go Iohn 15. 12.

and bring foorth fruite, and that your fruite should remaine, that whatsoeuer ye aske of the father in my name, hee may giue it you.

Saint Iohn Baptist.

The Collect.

ALmightie God, by whose prouidence thy seruant Iohn Baptist was wonderfully borne, and sent to prepare the way of thy sonne our Sauiour by preaching of penance: make vs so to followe his doctrine and holy life, that we may truely repent, according to his preaching, and after his example constantly speake the trueth, boldly rebuke vice, & patiently suffer for the truethes sake, through Iesus Christ our Lord.

The Epistle.

Esai 40. 1. BEe of good cheare my people. O ye Prophets, comfort my people, saith your God, comfort Hierusalem at the heart, and tell her that her trauaile is at an ende, that her offence is pardoned, that shee hath receiued of the Lordes hande sufficient correction for all her sinnes. A voyce cryed in Wildernes, Prepare the way of the Lord in the wildernes, make straight the path for our God in the desert. Let all valleyes be exalted, and euery mountaine & hill be laid lowe. What so is crooked, let it be made straight, and let the rough be made plaine fieldes. For the glory of the Lord shall appeare, and al flesh shal at once see it. For Why? the mouth of the Lorde hath spoken it. The same voyce spake, Now crie. And the Prophet answered, What shall I crie? That all flesh is grasse, and that all the goodlines thereof is as the floure of the fielde. The grasse is withered, the floure falleth away. Euen so is the people as grasse, When the breath of the Lord bloweth vpon them. Neuertheless, whether the grasse wither, or that the floure fade away, yet the worde of our God endureth for euer. Goe vp vnto the high hill (O Sion) thou that bringest good tidinges, lift vp thy voyce with power. O thou preacher Hierusalem, lift it vp without feare, and

say

say vnto the cities of Juda, Beholde your God, beholde, the Lorde God shall come with power, and beare rule with his arme. Beholde, he bringeth his treasure with him, and his workes goe before him. He shall feede his flock like an heardman: he shall gather the Lambes together with his arme, and cary them in his bosome, and shall kindly entreate those that beare young.

The Gospell.

ELizabethes time came that shee Luk. 1. 57.
should be deliuered, & she brought forth a sonne. And her neighbours and her cousins heard say how the Lord had shewed great mercy vpon her, & reioyced with her. And it fortuned, that in the eyght day they came to circumcise the childe, & called his name Zacharie, after the name of his father. And his mother answered and said, Not so, but his name shalbe called Johu. And they saide vnto her, There is none of thy kinred ỹ is named with this name. And they made signes to his father, how hee woulde haue him called. And he asked for writing tables, & wrote, saying, His name is John. And they marueyled all. And his mouth was opened immediatly & his tongue also, & he spake & praysed God. And feare came on al them that dwelt nigh vnto him. And all these sayings were noysed abroad throughout all the hie countrey of Jurie, & they ỹ heard them, layde them vp in their hearts, saying, What maner of child shal this be? And the hand of the Lorde was with him. And his father Zacharias was filled with the holy Ghost, and prophecied, saying, Praysed bee the Lorde God of Israel, for he hath visited & redeemed his people. And hath raysed vp an horne of saluation vnto vs, in the house of his seruant Dauid, euen as he promised by the mouth of his holy Prophetes, which were since the world beganne. That we shoulde be saued from our enemies, and from the hande of all that hate vs. That hee woulde deale mercifully with our fathers, and remember his holy Couenaunt.

That

That he woulde performe the othe which hee ſware to our father Abraham, for to giue vs. That we, being deliuered out of the handes of our enemies, might ſerue him without feare al the dates of our life, in ſuch holineſſe and righteouſneſſe, as are acceptable for him. And thou childe ſhalt bee called the Prophet of the higheſt: for thou ſhalt goe before the face of the Lord to prepare his wayes. To giue knowledge of ſaluation vnto his people, for the remiſſion of ſinnes. Through the tender mercie of our God, whereby the day ſpring from an high hath viſited vs. To giue light to them that ſit in darkeneſſe, & in the ſhadowe of death, and to guide our feete into the way of peace. And the childe grew, and waxed ſtrong in ſpirit, & was in wildernes, till the day came when he ſhould ſhew himſelfe vnto the Iſraelites.

Saint Peters day.

The Collect.

ALmightie God, which by thy ſonne Ieſus Chriſt, haſt giuen to thy Apoſtle S. Peter many excellent giftes, and commanded ſt him earneſtly to feed thy flocke: make we beſeech thee all Biſhops and Paſtours diligently to preach thy holy worde, & the people obediently to follow the ſame, that they may receiue the crowne of euerlaſting glory, through Ieſus Chriſt our Lord.

The Epiſtle.

Act. 12. 1. AT the ſame time, Herode the King ſtretched forth his hands to vexe certaine of the congregation, and he killed Iames the brother of Iohn with the ſworde. And becauſe he ſawe it pleaſed the Iewes, he proceeded further, and tooke Peter alſo. Then were the dayes of ſweete bread. And when he had caught him, hee put him in priſon alſo, and deliuered him to foure quaternions of Souldiers to be kept, intending after Eaſter to bring him forth to the people. And Peter was kept in priſon, but prayer was made without ceaſing of the congregation vnto God for him. And when Herode woulde haue brought him out vnto the people, the ſame night ſlept Peter betweene two Souldiers, bound

bound with two chaines, and the keepers before the doore kept the prison. And behold, the Angel of the Lord was there present, and a light shined in the habitation, and he smote Peter on the side, and stirred him vp, saying, Arise vp quickly. And his chaines fell from his handes. And the Angel sayde vnto him, Girde thy selfe, and binde on thy sandales. And so he did. And he saith vnto him, Cast thy garment about thee, and followe me. And he came out, and followed him, and wist not that it was trueth which was done by the Angel, but thought he had seene a vision. When they were past the first and second watch, they came vnto the yron gate that leadeth vnto the citie, which opened to them by the owne accord: and they went out, and passed through one streete, and forthwith the Angel departed from him. And when Peter was come to himselfe, he saide, Now I knowe of a suretie that the Lorde hath sent his Angel, and hath deliuered mee out of the hand of Herode, and from all the wayting of the people of the Iewes.

The Gospell.

When Iesus came into the coastes of the Citie, which is called Cesarea Philippi, he asked his disciples, saying, whome doe men say that I the sonne of man am? they said, Some say that thou art Iohn Baptist, some Elias, some Ieremias, or one of the Prophets. He saith vnto them, But whome say ye that I am? Simon Peter answered, and saide, Thou art Christ the sonne of the liuing God. And Iesus answered, and saide vnto him, Happy art thou Simon the sonne of Ionas: for flesh and blood hath not opened that vnto thee, but my father which is in heauen. And I say vnto thee, that thou art Peter, and vpon this rocke will I builde my congregation, and the gates of hell shall not preuaile against it. And I will giue vnto thee the keyes of the kingdome of heauen: And whatsoeuer thou bindest in earth, shalbe bound in heauē: and whatsoeuer thou loosest in earth, shalbe loosed in heauen. Mar. 16. 13.

The

Saint Iames the Apostle.

The Collect.

GRaunt, O mercifull God, that as thine holy Apostle Iames, leauing his father and all that he had, without delay was obedient vnto the calling of thy sonne Iesus Christ, and followed him: So we, forsaking all worldly and carnall affections, may bee euermore readie to follow thy commaundements, through Iesus Christ our Lord.

The Epistle.

Act. 11. 27. IN those dayes came Prophetes from the Citie of Hierusalem, vnto Antioche. And there stoode vp one of them named Agabus, and signified by the spirite, that there shoulde bee great dearth throughout all the world, which came to passe in the Emperour Claudius dayes. Then the disciples, euery man according to his habilitie, purposed to sende succour vnto the brethren which dwelt in Iurie: which thing they also did, and sent it to the elders by the handes of Barnabas and Saul. At the same time Herode the king stretched forth his handes to vexe certaine of the congregation. And he killed Iames the brother of Iohn with the sworde: and because he sawe it pleased the Iewes, he proceeded further, and tooke Peter also.

The Gospel.

Mat. 20. 20. THEN came to him the mother of Zebedees children, with her sonnes, worshipping him, and desiring a certaine thing of him. And hee sayde vnto her, What wilt thou? Shee saide vnto him, Graunt that these my two sonnes may sit, the one on thy right hande, and the other on the left, in thy kingdome. But Iesus answered and saide, Ye wote not what ye aske. Are ye able to drinke of the cup that I shall drinke of? and to be baptized with the baptisme that I am baptized with? They saide vnto him, Wee are. He saide vnto them, Ye shall drinke in deede of my cup, and be baptized with the baptisme that I am baptized with: but

but to ſit on my right hand and on my left, is not mine to giue, but it ſhall chaunce vnto them that it is prepared for of my father. And when the tenne heard this, they diſdayned at the two brethren. But Jeſus called them vnto him, and ſaid, Yee knowe that the princes of the nations haue dominion ouer them, and they that are great men, exerciſe authoritie vpon them. It ſhall not be ſo among you. But whoſoeuer will bee great among you, let him bee your miniſter, and whoſoeuer will be chiefe among you, let him be your ſeruant: Euen as the ſonne of man came not to be miniſtred vnto, but to miniſter, and to giue his life a redemption for many.

Saint Bartholomevve Apoſtle.

The Collect.

Almightie and euerlaſting God, which haſt giuen grace to thine Apoſtle Bartholomewe, truely to beleeue and to preach thy Worde: graunt, Wee beſeech thee, vnto thy Church, both to loue that he beleeued, and to preach that hee taught, through Chriſt our Lord.

The Epiſtle.

By the handes of the Apoſtles were many ſignes and wonders ſhewed among the people: and they were all together with one accorde in Solomons porch. And of other durſt no man ioyne himſelfe to them: neuertheleſſe the people magnified them. The number of them that beleeued in the Lorde, both of men and women, grewe more and more, in ſo much that they brought the ſicke into the ſtreetes, and laide them on beddes and couches, that at the leaſt way the ſhadow of Peter when he came by, might ſhadowe ſome of them. There came alſo a multitude out of the cities round about, vnto Hieruſalem, bringing ſicke folkes, and them which were vexed with vncleane ſpirites, and they were healed euery one. Act. 5. 12.

The

Saint Bartholomevve Apoſtle.

The Goſpell.

Luke 22. 24. AND there was a ſtrife among them, which of them ſhoulde ſeeme to be the greateſt. And he ſayde vnto them, The kings of nations reigne ouer them, and they that haue authoritie vpon them, are called gratious Lords: but yee ſhall not ſo be. But he that is greateſt among you, ſhall be as the yonger, and he that is chiefe, ſhal be as he that doeth miniſter. For whether is greater, hee that ſitteth at meate, or he that ſerueth? Is not hee that ſitteth at meate? But I am among you as hee that miniſtreth. Yee are they which haue bidden with me in my temptations. And I appoint vnto you a kingdome, as my father hath appointed vnto me, that ye may eate & drinke at my table in my kingdome, and ſit on ſeates iudging the twelue tribes of Iſrael.

Saint Matthevv Apoſtle.

The Collect.

ALmightie God, which by thy bleſſed ſonne diddeſt call Matthewe from the receite of cuſtome, to bee an Apoſtle and Euangeliſt: graunt vs grace to forſake all couetous deſires and inordinate loue of richeſſe, and to followe thy ſayd ſonne Ieſus Chriſt, who liueth and raigneth, &c.

The Epiſtle.

2. Cor. 4. 1. SEeing that wee haue ſuch an office, euen as God hath had mercie on vs, We goe not out of kinde, but haue caſt from vs the clokes of vnhoneſtie, and walke not in craftineſſe, neither handle We the Worde of God deceitfully, but open the trueth, and repoꝛte our ſelues to euery mans conſcience in the ſight of God. If our Goſpel be yet hid, it is hid among them ẏ are loſt, in Whom the god of this World hath blinded the mindes of them Which beleeue not, leſt the light of the Goſpell of the glory of Chriſt (Which is the image of God) ſhould ſhine vnto thẽ. For We preach not our ſelues, but

Charles Brown

but Christ Jesus to be the Lord, and our selues your seruants for Jesus sake. For it is God that commaundeth the light to shine out of darkenesse, which hath shined in our heartes, for to geue the light of the knowledge of the glory of God, in the face of Jesus Christ.

The Gospell.

AND as Jesus passed forth from thence, hee sawe a man (named Matthewe) sitting at the receite of custome: and he saide vnto him, Followe me. And he arose, and followed him. And it came to passe, as Jesus sate at meate in his house, beholde, many Publicanes also and sinners that came, sate downe with Jesus and his disciples. And when the Pharisees sawe it, they said vnto his disciples, why eateth your master with Publicanes & sinners? But when Jesus heard that, he saide vnto them, They that be strong, neede not the Phylition, but they that are sicke. Goe ye rather and learne what that meaneth: I will haue mercie, and not sacrifice. For I am not come to cal the righteous, but sinners to repentance. Mat. 9. 9.

Saint Michael and all Angels.

The Collect.

EVerlasting God, which hast ordeyned and constituted the seruices of all Angels, and men in a wonderfull order: mercifully graunt that they which alway doe thee seruice in heauen, may by thy appointment succour and defende vs in earth; through Jesus Christ our Lord.

The Epistle.

THere was a great battell in heauen: Michael and his Angels fought with the Dragon, and the Dragon fought with his Angels, and preuayled not, neither was their place found any more in heauen. And the great Dragon, that olde Serpent, called Apoc. 12. 7.

called the deuill and Satanas, was cast out, which deceiueth all the worlde. And he was cast into the earth, and his angels were cast out also with him. And I heard a loude voyce, saying, In heauen is now made saluation, and strength, and the kingdome of our God, and the power of his Christ. For the accuser of our brethren is cast downe, which accused them before God day and night. And they ouercame him by the blood of the Lambe, and by the word of their testimonie, and they loued not their liues vnto the death. Therefore reioyce ye heauens, and ye that dwel in them. woe vnto the inhabiters of the earth, & of the sea, for the deuil is come downe vnto you, which hath great wrath, because he knoweth that he hath but a short time.

The Gospel.

Mat. 18. 1. AT the same time came the disciples vnto Iesus, saying, Who is the greatest in ỳ kingdome of heauen? Iesus called a childe vnto him, and set him in the middest of them, and sayde, Verilie I say vnto you, except yee turne and become as children, yee shall not enter into the kingdome of heauen. Whosoeuer therefore humbleth him selfe as this childe, that same is the greatest in the kingdome of heauen. And whosoeuer receiueth such a childe in my name, receiueth me. But who so doeth offende one of these litle ones which beleeue in mee, it were better for him that a millstone were hanged about his necke, and that he were drowned in the deapth of the sea. woe vnto the world because of offences. Necessary it is that offences come: but wo vnto the man by whom the offence commeth. Wherefore, if thy hand or thy foote hinder thee, cut them off, and cast them from thee: it is better for thee to enter into life halte or maymed, rather then thou shouldest (hauing two handes, or two feete) be cast into euerlasting fire. And if thine eye offende thee, plucke it out, and cast it from thee: It is better for thee to enter into life with one eye, rather then (hauing two eyes)

to

to be cast into hell fire. Take heede that ye despise not one of these litle ones: For I say vnto you, that in heauen their angels doe alwayes beholde the face of my father, which is in heauen.

Saint Luke the Euangelist.

The Collect.

ALmightie God, which calledst Luke ỹ Physition, whose prayse is in the Gospell, to be a Physition of the soule: it may please thee by the wholsome medicines of his doctrine, to heale all the diseases of our soules, through thy sonne Iesus Christ our Lord.

The Epistle.

WAtch thou in all things, suffer afflictions, doe the worke thoroughly of an Euangelist, fulfill thine office vnto the vttermost. Bee sober. For I am nowe readie to bee offred, and the time of my departing is at hande. I haue fought a good fight, I haue fulfilled my course, I haue kept the fayth. From henceforth there is layde vp for mee a crowne of righteousnes, which the Lorde that is a righteous iudge shall giue mee at that day, not to mee onely, but to all them that loue his comming. Doe thy diligence that thou mayest come shortly vnto me. For Demas hath forsaken mee, and loueth this present worlde, and is departed vnto Thessalonica. Crescens is gone to Galatia, Titus vnto Dalmatia, onely Lucas is with mee. Take Marke, and bring him with thee, for hee is profitable vnto me for the ministration. And Tychicus haue I sent vnto Ephesus. The cloke that I left at Troada with Carpus, when thou commest, bring with thee, and the bookes, but specially the parchement. Alexander the coppersmith did me much euill, the Lorde reward him according to his deedes: of whome be thou ware also, for he hath greatly withstand our wordes. 2. Tim. 4. 5.

Simon and Iude Apoſtles.

The Goſpel.

Luk. 10.1 THe Lorde appointed other ſeuentie (and two) alſo, and ſent them two and two before him into euery citie and place, whither he himſelfe would come. Therefore he ſayde vnto them, The haruest is great, but the labourers are fewe. Praye yee therefore the Lorde of the haruest, to sende foorth labourers into his haruest. Go your wayes, beholde, I sende you forth as lambes among wolues. Beare no wallet, neither scrip, nor shoes, and salute no man by the way. Into whatsoeuer house ye enter, first say, Peace be to this house. And if the sonne of peace be there, your peace shall rest vpon him, if not, it shall returne to you againe. And in the same house tarie still, eating and drinking such as they giue: For the labourer is worthie of his reward.

Simon and Iude Apoſtles.

The Collect.

ALmightie God, which hast builded thy congregation vpon the foundation of the Apostles and Prophets, Iesu Christ himselfe being the head corner stone: Graunt vs so to be ioyned together in vnitie of spirit by their doctrine, that we may be made an holy temple acceptable to thee, through Iesus Christ our Lord.

The Epistle.

Iude 1. IVdas the seruant of Iesus Christ, the brother of Iames, to them which are called and sanctified in GOD the father, and preserued in Iesus Christ: mercie vnto you, and peace, and loue be multiplied. Beloued, when I gaue all diligence to write vnto you of the common saluation, it was needefull for mee to write vnto you, to exhort you that ye shoulde continually labour in the fayth, which was once giuen vnto the Saintes. For there are certaine vngodly men, craftily crept in, of which it was written afore-

time

time vnto ſuch iudgement: They turne the grace of our God vnto wantonnes, and denie GOD (which is the onely Lord) and our Lorde Jeſu Chriſt. My minde is therefore to put you in remembrance, for as much as ye once knowe this, how that the Lorde (after that he had deliuered the people out of Egypt) deſtroyed them which after beleeued not. The angels alſo which kept not their firſt ſtate, but left their owne habitation, hee hath reſerued in euerlaſting chaines vnder darkneſſe, vnto the iudgement of the great day. Euen as Sodom and Gomorrhe, and the cities about them, which in like maner defiled themſelues with fornication, and followed ſtrange fleſh, are ſet forth for an example, and ſuffer the paine of eternall fire. Likewiſe theſe being deceiued by dreames, defile the fleſh, deſpiſe rulers, and ſpeake euill of them that are in authoritie.

The Goſpel.

THis commaunde I you, that yee loue together. If the worlde hate you, yee knowe it hated me before it hated you. If yee were of the worlde, the worlde would loue his owne: howbeit, becauſe yee are not of the worlde, but I haue choſen you out of the worlde, therefore the world hateth you. Remember the worde that I ſay vnto you, The ſeruaunt is not greater then the Lorde. If they haue perſecuted me, they will alſo perſecute you. If they haue kept my ſaying, they will keepe yours alſo. But all theſe thinges will they doe vnto you for my names ſake, becauſe they haue not knowen him that ſent mee. If I had not come and ſpoken vnto them, they ſhoulde haue had no ſinne: but nowe haue they nothing to cloke their ſinne withall. He that hateth me, hateth my father alſo. If I had not done among them the workes which none other man did, they ſhoulde haue had no ſinne: but now haue they both ſeene and hated, not onely me, but alſo my father. But this happeneth, that the ſaying might be fulfilled that is written in their

Ioh. 15. 17.

lawe, They hated me without a cause. But when the comforter is come, whome I will send vnto you from the father, euen the spirit of trueth (which proceedeth of the father) he shall testifie of me. And ye shall beare witnes also, because ye haue bene with me from the beginning.

All Saintes.

The Collect.

ALmightie God, which hast knit together thy elect in one Communion and fellowshippe, in the mysticall body of thy sonne Christ our Lord: graunt vs grace so to folowe thy holy Saints in all vertuous and godly liuing, that wee may come to those inspeakeable ioyes, which thou hast prepared for them that vnfainedly loue thee, through Jesus Christ our Lord, Amen.

The Epistle.

Apoc.7.2 BEholde, I Johu sawe another angel ascend from the rising of the sunne, which had the seale of the liuing God, and he cryed with a loude voyce to the foure angels (to whome power was giuen to hurt the earth, and the sea) saying, Hurt not the earth, neither the sea, neither the trees, till wee haue sealed the seruants of our God in their foreheads. And I heard the nomber of them which were sealed, and there were sealed an hundred and fourtie and foure thousande of all the tribes of the children of Israel.

Of the tribe of Juda, were sealed xii.M.
Of the tribe of Reuben, were sealed xii.M.
Of the tribe of Gad, were sealed xii.M.
Of the tribe of Aser, were sealed xii.M.
Of the tribe of Nephthalim, were sealed xii.M.
Of the tribe of Manasses, were sealed xii.M.
Of the tribe of Simeon, weee sealed xii.M.
Of the tribe of Leui, were sealed xii.M.
Of the tribe of Issachar, were sealed xii.M.
Of the tribe of Zabulon, were sealed xii.M.

Of

Of the tribe of Joseph, were sealed xii. M.
Of the tribe of Beniamin, were sealed xii. M.

After this I beheilde, and loe, a great multitude (which no man can nomber) of all nations, and people, and tongues, stoode before the seate, and before the Lambe, clothed with long white garments, and Palmes in their hands, and cryed with a loude voyce, saying, Salvation be ascribed to him that sitteth vpon the seate of our God, and vnto the Lambe. And all the Angels stoode in the compasse of the seate, and of the Elders, and the foure beastes, and fell before the seate on their faces, and worshipped God, saying, Amen: Blessing, and glorie, and wisedome, and thanke, and honour, and power, and might, be vnto our God for euermore. Amen.

The Gospel.

IEsus seeing the people, went vp into a mountaine, and when hee was set, his disciples came to him. And after that hee had opened his mouth, hee taught them, saying, Blessed are the poore in spirit, for theirs is the kingdome of heauen. Blessed are they that mourne, for they shall receiue comfort. Blessed are the meeke, for they shall receiue the inheritance of the earth. Blessed are they which hunger and thirst after righteousnesse, for they shall be satisfied. Blessed are the mercifull, for they shall obteine mercie. Blessed are the pure in heart, for they shall see God. Blessed are the peacemakers, for they shalbe called the children of God. Blessed are they which suffer persecution for righteousnesse sake, for theirs is the kingdome of heauen. Blessed are ye when men reuile you, and persecute you, and shall falsely say all maner of euill sayings against you for my sake, reioyce and be glad, for great is your reward in heauen. For so persecuted they the Prophets which were before you. Mat. 5. 1.

The order for the administration of the Lordes Supper, or holy Communion.

SO many as intende to bee partakers of the holie Communion, ſhall ſignifie their names to the Curate ouer night, or els in the morning afore the beginning of morning prayer, or immediatly after.

And if any of thoſe be an open and notorious euill liuer, ſo that the Congregation by him is offended, or haue done any wrong to his neighbours, by worde or deede: the Curate hauing knowledge thereof, ſhall call him, and aduertiſe him in any wiſe not to preſume to the Lordes Table, vntill he haue openly declared himſelfe to haue truely repented and amended his former naughtie life, that the Congregation may thereby be ſatisfied, which afore were offended, and that he haue recompenced the parties whom he hath done wrong vnto, or at the leaſt, declare him ſelfe to be in full purpoſe ſo to doe, as ſoone as he conueniently may.

The ſame order ſhall the Curate vſe with thoſe betwixt whome he perceiueth malice and hatred to reigne, not ſuffering them to be partakers of the Lordes table, vntill hee knowe them to be reconciled. And if one of the parties ſo at variance, bee content to forgiue from the bottome of his heart, all that the other hath treſpaſſed againſt him, and to make amendes for that he himſelfe hath offended, and the other partie will not be perſwaded to a godly vnitie, but remaine ſtill in his frowardneſſe and malice: the Miniſter in that caſe ought to admit the penitent perſon to the holy Communion, and not him that is obſtinate.

The Table hauing at the Communion time a faire white linnen cloth vpon it, ſhall ſtande in the body of the Church, or in the Chauncell, where Morning prayer and Euening praier be appointed to be ſaide. And the Prieſt ſtanding at the North ſide of the table, ſhall ſay the Lordes prayer with this Collect following.

The Communion.

ALmightie God, vnto whome all hearts be open, all deſires knowen, and from whome no ſecrets are hidde: clenſe the thoughts of our hearts by the inſpiration of thy holy ſpirite, that wee may perfectly loue thee, & worthily magnifie thy holy name, through Chriſt our Lorde. Amen.

Then ſhall the Prieſt rehearſe diſtinctly all the ten Commandements: and the people kneeling, ſhall after euery Commandement, aske Gods mercie for their tranſgreſſion of the ſame, after this ſort.

The

The Communion.

The Miniſter.

GOd ſpake theſe wordes, and ſayde, I am the Lorde thy God: Thou ſhalt haue none other gods but me. 1 Exod. 20.

People.

Lorde haue mercie vpon vs, and encline our heartes to keepe this Lawe.

Miniſter.

Thou ſhalt not make to thy ſelfe any grauen image, nor the likeneſſe of any thing that is in heauen aboue, or in the earth beneath, or in the water vnder the earth. Thou ſhalt not bowe downe to them, nor worſhippe them: For I the Lorde thy God am a ielous God, and viſite the ſinne of the fathers vpon the children, vnto the thirde and fourth generation of them that hate me, and ſhewe mercie vnto thouſands in them that loue me, and keepe my commandements. 2

People.

Lorde haue mercie vpon vs, and encline our hearts to keepe this Lawe.

Miniſter.

Thou ſhalt not take the name of the Lorde thy God in vaine: for the Lord will not holde him guiltles that taketh his name in vaine. 3

People.

Lord haue mercie vpon vs, and encline our hearts. &c.

Miniſter.

Remember that thou keepe holy the Sabboth day. Sixe dayes ſhalt thou labour and doe all that thou haſt to doe, but the ſeuenth day is the Sabboth of the Lorde thy God. In it thou ſhalt doe no maner of worke, thou and thy ſonne, and thy daughter, thy man ſeruant, and thy mayde ſeruant, thy cattell, and the ſtranger that is within thy gates. For in ſixe dayes the Lorde made heauen and earth, the ſea, and all that in them is, and reſted the ſeuenth day: Wherefore the Lorde bleſſed the ſeuenth day, and halowed it. 4

People.

Lord haue mercie vpon vs, and encline our hearts. &c.

Miniſter.

Honour thy father and thy mother, that thy dayes may be long in the land which the Lorde thy God giueth thee. 5

People.

Lord haue mercie vpon vs, and encline our hearts. &c.

Minister.

6 Thou shalt doe no murther.

People.

Lord haue mercie vpon vs, and encline our hearts. &c.

Minister.

7 Thou shalt not commit adulterie.

People.

Lorde haue mercie vpon vs, and encline our hearts. &c.

Minister.

8 Thou shalt not steale.

People.

Lord haue mercie vpon vs, and encline our hearts. &c.

Minister.

9 Thou shalt not beare false witnesse against thy neighbour.

People.

Lorde haue mercie vpon vs, and encline our hearts. &c.

Minister.

10 Thou shalt not couet thy neighbours house, thou shalt not couet thy neighbours wife, nor his seruant, nor his maide, nor his Oxe, nor his Asse, nor any thing that is his.

People.

Lorde haue mercie vpon vs, and write all these thy lawes in our hearts, we beseech thee.

Then shall followe the Collect of the day, with one of these two Collects following for the Queene, the Priest standing vp, and saying.

¶ Let vs pray.

ALmightie God, whose kingdome is euerlasting, and power infinite, haue mercie vpon the whole congregation, and so rule the heart of thy chosen seruant Elizabeth, our Queene and gouernour, that shee (knowing whose minister shee is) may aboue all things seeke thy honour and glory, and that wee her subiects (duely considering whose authoritie she hath) may faithfully serue, honour, and humbly obey her, in thee, and for thee, according to thy blessed Worde and ordinance, through Iesus Christ our Lorde, who with thee and the holy Ghost, liueth and raigneth euer one God, worlde without ende, Amen.

Almightie

ALmightie and euerlasting God, wee be taught by thy holy Worde, that the hearts of Kings are in thy rule and gouernance, and that thou doest dispose and turne them as it seemeth best to thy godly Wisedome: Wee humbly beseech thee, so to dispose & gouerne the heart of Elizabeth thy seruant, our Queene and gouernour, that in all her thoughts, Words, and Workes, shee may euer seeke thy honour and glory, and studie to preserue thy people committed to her charge, in Wealth, peace, and godlinesse: Graunt this, O mercifull Father, for thy deare sonnes sake Iesus Christ our Lord, Amen.

Immediatly after the Collectes, the Priest shall reade the Epistle, beginning thus.

The Epistle Written in the Chapter of.

And the Epistle ended, he shall say the Gospel, beginning thus.

The Gospel Written in the Chapter of.

And the Epistle and Gospel being ended, shalbe sayd the Creede. the Nicen Creed.

IBeleeue in one God the father almightie, maker of heauen and earth, and of all things visible and inuisible: and in one Lord Iesus Christ, the onely begotten sonne of God, begotten of his father before all Worlds, God of God, light of light, very God of very God, begotten, not made, being of one substance With the father, by Whome all things Were made: Who for vs men, & for our saluation, came down from heauen, & Was incarnate by the holy Ghost of the virgin Marie, & Was made man, and Was crucified also for vs vnder Pontius Pilate. He suffered, & Was buried, & the thirde day he rose againe according to the scriptures, & ascended into heauen, and sitteth at the right hand of the father. And hee shall come againe With glory to iudge both the quicke and the dead: Whose kingdome shall haue no ende. And I beleeue in the holy Ghost, the Lord & giuer of life, Who proceedeth from the father and the sonne, Who With the father and the sonne together is Worshipped and glorified, Who spake by the Prophets.

Prophets. And I beleeue one Catholique and Apoſtolique Church. I acknowledge one baptiſme for the remiſſion of ſinnes. And I looke for the reſurrection of the dead, and the life of the world to come. Amen.

After the Creede, if there be no ſermon, ſhall followe one of the Homilies already ſet forth, or hereafter to be ſet forth by common authoritie.

After ſuch Sermon, Homilie, or exhortation, the Curate ſhall declare vnto the people, whether there be any Holy dayes, or faſting dayes the weeke folowing, and earneſtly exhort them to remember the poore, ſaying one or moe of theſe ſentences following, as he thinketh moſt conuenient by his diſcretion.

Matth. 5. Let your light ſo ſhine before men, that they may ſee your good workes, and glorifie your Father which is in heauen.

Matth. 6. Lay not vp for your ſelues treaſure vpon the earth, where the ruſt and moth doeth corrupt, and where theeues breake through and ſteale: but laye vp for your ſelues treaſures in heauen, where neither ruſt nor moth doth corrupt, and where theeues doe not breake through and ſteale.

Matth. 7. 12 Whatſoeuer ye would that men ſhould doe vnto you, euen ſo doe vnto them, for this is the Lawe and the Prophets.

Matth. 7. Not euery one that ſaith vnto me, Lord, Lord, ſhall enter into the kingdome of heauen: but he that doeth the will of my Father which is in heauen.

Luke 19. Zache ſtoode forth, and ſaid vnto the Lord, Behold Lord, the halfe of my goods I giue to the poore, and if I haue done any wrong to any man, I reſtore foure folde.

1. Cor. 9. Who goeth a warfare at any time of his owne coſt? who planteth a vineyarde, and eateth not of the fruite thereof? Or who feedeth a flocke, and eateth not of the milke of the flocke?

1. Cor. 9. If wee haue ſowen vnto you ſpirituall things, is it a great matter if we ſhall reape your worldly things?

1. Cor. 9. Doe ye not knowe, that they which miniſter about holy things, liue of the ſacrifice? and they which waite of the altar, are partakers with the altar? Euen ſo hath the Lord alſo ordeyned, that they which preach the Goſpel, ſhoulde liue of the Goſpell.

He

He which soweth litle, shall reape litle: and he that soweth plenteously, shall reape plenteously. Let euery man doe according as he is disposed in his heart, not grudging, or of necessitie, for God loueth a chearefull giuer. 2. Cor. 9.

Let him that is taught in the word, minister vnto him that teacheth in all good things. Be not deceiued, God is not mocked: For whatsoeuer a man soweth, that shall he reape. Gal. 6.

While we haue time, let vs do good vnto all men, and specially vnto them which are of the houshold of faith. Gal. 6.

Godlinesse is great riches, if a man be content with that he hath: for we brought nothing into the world, neither may we cary any thing out. 1. Tim. 6.

Charge them which are rich in this world, that they be ready to giue, and glad to distribute, laying vp in store for themselues a good foundation against the time to come, that they may attaine eternall life. 1. Tim. 6.

God is not vnrighteous, that he will forget your worke & labour that proceedeth of loue, which loue ye haue shewed for his names sake, which haue ministred vnto the Saintes, and yet doe minister. Heb. 6.

To do good, and to distribute forget not, for with such sacrifices God is pleased. Heb. 13.

Who so hath this worldes good, and seeth his brother haue neede, and shutteth vp his compassion from him, howe dwelleth the loue of God in him? 1. Ioh. 3.

Giue almes of thy goods, and turne neuer thy face from any poore man, and then the face of the Lorde shall not be turned away from thee. Tob. 4.

Be merciful after thy power. If thou hast much, giue plenteously. If thou hast litle, doe thy diligence gladly to giue of that litle: for so gatherest thou thy selfe a good reward in the day of necessitie. Tob. 4.

He that hath pitie vpon the poore, lendeth vnto the Lorde: and looke what he layeth out, it shalbe paide him againe. Prou. 19.

Blessed bee the man that prouideth for the sicke and needie: the Lord shall deliuer him in the time of trouble. Psal. 61.

Then shall the Churchwardens, or some other by them appointed, gather the deuotion of the people, and put the same into the poore mens boxe,

boxe, and vpon the offring dayes appointed, euery man and woman shall pay to the Curate the due and accustomed offrings. After which done, the Priest shall say.

¶ Let vs pray for the whole state of Christes Church militant here in earth.

If there be no almes giuē vnto the poore, then shall the words (of accepting our almes) be left vnsaide.

ALmightie and euerliuing GOD, which by the holy Apostle hast taught vs to make prayers and supplications, and to giue thankes for all men: We humbly beseech thee, most mercifully (to accept our almes, and) to receiue these our prayers, which we offer vnto thy diuine maiestie, beseeching thee to inspire continually the vniuersall Church with the spirite of trueth, vnitie, and concorde: and graunt that all they that doe confesse thy holy name, may agree in the trueth of thy holy worde, and liue in vnitie and godly loue. We beseech thee also to saue and defende all Christian kings, princes, and gouernours, and specially thy seruant Elizabeth our Queene, that vnder her we may be godly & quyetly gouerned: and graunt vnto her whole counsaile, and to all that be put in authoritie vnder her, that they may truely and indifferently minister iustice, to the punishment of wickednesse and vice, and to the maintenance of Gods true religion and vertue. Giue grace (O heauenly Father) to all Bishoppes, Pastours, and Curates, that they may both by their life and doctrine set forth thy true and liuely word, and rightly and duely administer thy holy Sacraments: and to all thy people giue thy heauenly grace, and specially to this Congregation here present, that with meeke heart and due reuerence, they may heare and receiue thy holy word, truely seruing thee in holinesse and righteousnesse all the dayes of their life. And we most humbly beseech thee of thy goodnes, O Lord, to comfort and succour all them which in this transitorie life be in trouble, sorowe, neede, sickenes, or any other aduersitie: Graunt this, O father, for Iesus Christes sake our onely mediatour and aduocate. Amen.

Then

The Communion.

THen ſhall followe this exhortation at certaine times, when the Curate ſhall ſee the people negligent to come to the holy Communion.

WE bee come together at this time (dearely beloued brethren) to feede at the Lordes Supper, vnto the which in Gods behalfe I bidde you all that bee here preſent, and beſeech you for the Lorde Jeſus Chriſtes ſake, that yee will not refuſe to come thereto, being ſo louingly called and bidden of God him ſelfe. Yee knowe howe grieuous and vnkinde a thing it is, when a man hath prepared a rich feaſt, decked his table with all kinde of prouiſion, ſo that there lacketh nothing but the gheſtes to ſitte downe, and yet they which be called (without any cauſe) moſt vnthankefully refuſe to come. Which of you in ſuch a caſe woulde not bee mooued: who would not thinke a great iniurie and wrong done vnto him: wherefore moſt dearely beloued in Chriſt, take ye good heede, leaſt ye, withdrawing your ſelues from this holy ſupper, prouoke Gods indignation againſt you. It is an eaſie matter for a man to ſay, I will not Communicate, becauſe I am otherwiſe letted with worldly buſineſſe. But ſuch excuſes be not ſo eaſily accepted and allowed before God. If any man ſaye, I am a grieuous ſinner, and therefore am afraide to come: wherefore then doe you not repent & amende: when God calleth you, be not you aſhamed to ſay you will not come: when you ſhould returne to GOD, will you excuſe your ſelfe, and ſaye that you be not readie: Conſider earneſtly with your ſelues, howe litle ſuch fayned excuſes ſhall auayle before GOD. They that refuſed the feaſt in the Goſpel, becauſe they had bought a Farme, or woulde trye their yokes of Oxen, or becauſe they were maried, were not ſo excuſed, but counted vnworthie of the heauenly feaſt. I for my part am here preſent, and according to mine office, I bid you in the name of God, I call you in Chriſtes behalfe, I exhort you, as you loue your owne ſaluation, that ye will be partakers of this holy Communion. And as the Sonne of God did vouchſafe to yeelde vp his ſoule by death vpon the croſſe for your health: Euen ſo it is your duetie to receiue the Communion together in

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the remembrance of his death, as he himselfe commaunded. Nowe, if you will in no wise thus doe, consider with your selues howe great iniurie you doe vnto God, and howe sore punishment hangeth ouer your heads for the same. And where as you offende God so sore in refusing this holy banquet, I admonish, exhort, and beseech you, that vnto this vnkindnesse ye will not adde any more: which thing ye shall doe, if yee stand by as gazers and lookers on them that doe communicate, and bee not partakers of the same your selues. For what thing can this be accounted else, then a further contempt and vnkindenes vnto God? Truely, it is a great vnthankefulnes to say naye, when ye be called: but the fault is much greater when men stande by, and yet will neither eate nor drinke this holy communion with other. I pray you what can this be else, but euen to haue the mysteries of Christ in derision? It is sayde vnto all, Take ye, and eate, Take and drinke ye all of this, Doe this in remembrance of me. With what face then, or with what countenance, shal ye heare those wordes? What will this be els, but a neglecting, a despising, and mocking of the Testament of Christ? Wherefore rather then ye shoulde so doe, depart you hence, and giue place to them that bee godly disposed. But when you depart, I beseech you ponder with your selues, from whom ye depart. Ye depart from the Lordes table, ye depart from your brethren, and from the banquet of most heauenly foode. These things if yee earnestly consider, yee shall by Gods grace returne to a better minde, for the obteining whereof, wee shall make our humble petitions, while wee shall receiue the holy Communion.

And sometime shalbe sayd this also, at the discretion of the Curate.

DEarely beloued, forasmuch as our duetie is to render to almightie God our heauenly father most hartie thanks, for that he hath giuen his sonne our Sauiour Jesus Christ, not onely to dye for vs, but also to be our spirituall food and sustenance, as it is declared vnto vs, as well by

Gods

Gods worde, as by the holy Sacraments of his blessed body and blood, the which being so comfortable a thing to them which receiue it worthily, and so dangerous to them that will presume to receiue it vnworthily: my duetie is to exhort you to consider the dignitie of the holy mysterie, and the great perill of the vnworthie receiuing thereof, and so to search and examine your owne consciences, as you shoulde come holy and cleane to a most godly and heauenly feast, so that in no wise you come but in the mariage garment required of God in holy Scripture, and so come and be receiued, as worthie partakers of such a heauenly Table. The way and meanes thereto, is: First to examine your liues and conuersation by the rule of Gods commandements, and wherein so euer ye shall perceiue your selues to haue offended, either by will, worde, or deede, there bewaile your owne sinfull liues, and confesse your selues to Almightie God, with full purpose of amendement of life. And if ye shall perceiue your offences to be such, as be not onely against God, but also against your neigbours: then ye shall reconcile your selues vnto them, ready to make restitution & satisfaction, according to the vttermost of your powers, for all iniuries and wrongs done by you to any other, and likewise being readie to forgiue other that haue offended you, as you woulde haue forgiuenesse of your offences at Gods hande: For otherwise the receiuing of the holy Communion doeth nothing els but encrease your damnation. And because it is requisite that no man should come to the holy Communion, but with a full trust in Gods mercie, and with a quiet conscience: therefore if there be any of you, which by the meanes aforesayd cannot quiet his owne conscience, but requireth further comfort or counsell, then let him come to mee, or some other discreete and learned Minister of Gods word, and open his griefe, that he may receiue such ghostly counsaile, aduice, and comfort, as his conscience may bee relieued, and that by the ministerie of Gods worde he may receiue comfort, and the benefite of absolution, to the quieting of his conscience, and auoyding of all scruple and doubtfulnesse.

Then

The Communion.

Then ſhall the Prieſt ſay this exhortation.

DEarely beloued in the Lorde, ye that minde to come to the holy Communion of the body and blood of our Sauiour Chriſt, muſt conſider what Saint Paul writeth to the Corinthians, howe he exhorteth all perſons diligently to trie and examine themſelues, before they preſume to eate of that bread, and drinke of that cup. For as the benefite is great, if with a true penitent heart and liuely faith wee receiue that holy Sacrament (for then wee ſpiritually eate the fleſh of Chriſt and drinke his blood, then wee dwell in Chriſt, and Chriſt in vs, wee be one with Chriſt, and Chriſt with vs:) So is the danger great, if wee receiue the ſame vnworthily. For then wee bee guiltie of the body and blood of Chriſt our Sauiour: wee eate and drinke our owne damnation, not conſidering the Lordes body: wee kindle Gods wrath againſt vs: wee prouoke him to plague vs with diuerſe diſeaſes, and ſundrye kindes of death. Therefore if any of you be a blaſphemer of God, an hinderer or ſlanderer of his worde, an adulterer, or be in malice or enuie, or in any other grieuous crime, bewaile your ſinnes, and come not to this holy table, leaſt after the taking of that holy Sacrament, the deuill enter into you, as hee entred into Judas, and fill you full of all iniquities, and bring you to deſtruction both of body and ſoule. Judge therefore your ſelues (brethren) that yee be not iudged of the Lorde. Repent you truely for your ſinnes paſt: haue a liuely and ſtedfaſt faith in Chriſt our Sauiour. Amende your liues, and be in perfect charitie with all men, ſo ſhall yee be meete partakers of thoſe holy myſteries. And aboue all things, ye muſt giue moſt humble and heartie thanks to God the Father, the Sonne, and the holy Ghoſt, for the redemption of the world, by the death and paſſion of our Sauiour Chriſt, both God and man, who did humble himſelfe euen to the death vpon the croſſe, for vs miſerable ſinners, which laye in darkeneſſe and ſhadow of death, that he might make vs the children of God, and exalt vs to euerlaſting life. And to the ende that wee ſhoulde alway remember the exceeding great loue of our maſter and onely Sauiour Jeſus Chriſt,

thus

thus dying for vs, and the innumerable benefites (which by his precious bloodshedding) he hath obtained to vs: hee hath instituted and ordeined holy mysteries, as pledges of his loue, and continuall remembrance of his death, to our great and endlesse comfort. To him therefore, with the Father, and the holy Ghost, let vs giue (as we are most bounden) continuall thankes, submitting our selues wholy to his holy will and pleasure, and studying to serue him in true holinesse and righteousnesse all the dayes of our life. Amen.

Then shall the Priest say to them that come to receiue the holy Communion.

YOu that doe truely and earnestly repent you of your sinnes, and bee in loue and charitie with your neighbours, and intende to leade a newe life, following the commaundements of God, and walking from henceforth in his holy wayes: Draw nere, and take his holy Sacrament to your comforte, make your humble confession to almightie GOD, before this congregation here gathered together in his holy name, meekely kneeling vpon your knees.

Then shall this generall confession be made, in the name of all those that are minded to receiue the holy communion, eyther by one of them, or els by one of the ministers, or by the Priest him selfe, all kneeling humbly vpon their knees.

ALmightie God, father of our Lorde Iesus Christ, maker of all thinges, iudge of all men, wee knowledge and bewaile our manifolde sinnes and wickednesse, which we from time to time most grieuously haue committed, by thought, worde, and deede, against thy diuine maiestie, prouoking most iustly thy wrath and indignation against vs. We doe earnestly repent, and be heartily sorie for these our misdoings, the remembrance of them is grieuous vnto vs, the burde of them is intolerable: Haue mercie vpon vs, haue mercie vpon vs, most mercifull father, for thy sonne our Lord Iesus Christes sake, forgiue vs all that is past, and

graunt that wee may euer hereafter ſerue and pleaſe thee, in newenesſe of life, to the honour and glorie of thy name, through Jeſus Chriſt our Lord. Amen.

Then ſhall the Prieſt, or the Biſhoppe (being preſent) ſtand vp, and turning himſelfe to the people, ſay thus.

ALmightie God our heauenly father, who of his great mercie hath promiſed forgiueneſſe of ſinnes to all them which with hearty repentance & true faith turne vnto him: Haue mercie vpon you, pardon and deliuer you from all your ſinnes, confirme & ſtrengthen you in all goodneſſe, and bring you to euerlaſting life, through Jeſus Chriſt our Lord, Amen.

Then ſhall the Prieſt alſo ſay.

HEare what comfortable wordes our Sauiour Chriſt ſayeth to all that truely turne to him. Come vnto mee all that trauaile and be heauy laden, and I will refreſh you. So God loued the worlde, that hee gaue his onely begotten ſonne, to the ende that all that beleeue in him, ſhoulde not periſhe, but haue life euerlaſting.

HEare alſo what Saint Paul ſaith.

This is a true ſaying, and worthie of all men to bee receiued, that Jeſus Chriſt came into the world to ſaue ſinners.

HEare alſo what Saint Johan ſaith.

If any man ſinne, we haue an aduocate with the father, Jeſus Chriſt the righteous, and hee is the propitiation for our ſinnes.

After which the Prieſt ſhall proceede, ſaying.

Lift vp your hearts.

Anſwere.

We lift them vp vnto the Lord.

Prieſt.

Let vs giue thankes vnto our Lord God.

Anſwere.

It is meete and right ſo to do.

Prieſt.

It is verie meete, right, and our bounden duetie, that wee ſhould at all times, and in all places, giue thankes vnto thee, O Lorde holy father, almightie euerlaſting God.

Here

The Communion.

Here ſhall folowe the proper preface, according to the time, if there bee any ſpecially appoynted: or els immediatly ſhall folowe, Therefore with angels, and archangels, &c.

Proper prefaces.

Vpon Chriſtmas day, and ſeuen dayes after.

BEcauſe thou diddeſt giue Jeſus Chriſt thine onely ſonne to be borne as this day for vs, who by the operation of the holy ghoſt, was made very man, of the ſubſtance of the Virgin Marie his mother, and that without ſpot of ſinne, to make vs cleane from all ſinne. Therefore with angels and archangels. &c.

Vpon Eaſter day, and ſeuen dayes after.

BVt chiefly are we bound to prayſe thee, for the glorious reſurrection of thy ſonne Jeſus Chriſt our Lord: for hee is the very Paſchall Lambe which was offered for vs, and hath taken away the ſinne of the worlde, who by his death hath deſtroyed death, and by his riſing to life againe, hath reſtored to vs euerlaſting life. Therefore with angels. &c.

Vpon the Aſcenſion day, and ſeuen dayes after.

THrough thy moſt deare beloued ſonne Jeſus Chriſt our Lorde, who after his moſt glorious reſurrection manifeſtly appeared to all his Apoſtles, and in their ſight aſcended vp into heauen, to prepare a place for vs, that where hee is, thither might wee alſo aſcende, and raigne with him in glorie. Therefore with angels and archangels. &c.

Vpon Whitſunday, and ſeuen dayes after.

THrough Jeſus Chriſt our Lorde, according to whoſe moſt true promiſe the holy Ghoſt came downe this day from heauen, with a ſudden great ſounde, as it had bene a mightie wynde, in the likeneſſe of fierie tongues, lighting vpon the Apoſtles, to teach them, and to leade them to all trueth, giuing them both the gift of

diuerſe languages, and alſo boldeneſſe with feruent zeale, conſtantly to preache the Goſpell vnto all nations, whereby we are brought out of darkeneſſe and errour, into the cleare light and true knowledge of thee, and of thy ſonne Jeſus Chriſt. Therefore with angels, &c.

Vpon the feaſt of Trinitie onely.

IT is very meete, right, and our bounden duetie, that wee ſhould at all times and in all places, giue thankes to thee, O Lord, almightie & euerlaſting God, which art one God, one Lorde, not one only perſon, but three perſons in one ſubſtãce. For that which we beleeue of the glorie of the father, the ſame wee beleeue of the ſonne, and of the holy ghoſt, without any difference, or inequalitie. Therefore, &c.

After which Prefaces, ſhall folow immediatly.

THerefore with angels and archangels, and with all the companie of heauen, wee laude and magnifie thy glorious name, euermore praying thee, and ſaying, Holy, holy, holy, Lorde God of hoſtes. Heauen and earth are full of thy glorie. Glorie be to thee, O Lord moſt high.

Then ſhall the Prieſt kneeling downe at Gods board, ſay in the name of all them that ſhall receiue the Communion, this prayer folowing.

WE doe not preſume to come to this thy table (O mercifull Lord) truſting in our owne righteouſneſſe, but in thy manifolde and great mercies. Wee bee not worthie ſo much as to gather by the crũmes vnder thy table. But thou art the ſame Lorde, whoſe propertie is alwayes to haue mercie: graunt vs therefore gracious Lorde, ſo to eate the fleſh of thy deare ſonne Jeſus Chriſt, and to drinke his blood, that our ſinfull bodies may bee made cleane by his bodie, and our ſoules waſhed through his moſt precious blood, and that we may euermore dwell in him, and he in vs. Amen.

Then

The Communion.

Then the Prieſt ſtanding vp, ſhall ſay as foloweth.



Almightie God our heauenly father, which of thy tender mercie diddeſt giue thine onely ſonne Jeſus Chriſt to ſuffer death vpon the Croſſe for our redemption, who made there (by his one oblation of him ſelfe once offred) a full, perfect, and ſufficient ſacrifice, oblation, and ſatisfaction for the ſinnes of the whole world, and did inſtitute, and in his holy Goſpel commaund vs to continue a perpetuall memorie of that his precious death, vntill his comming againe: Heare vs, O mercifull father, we beſeech thee, and graunt that we, receiuing theſe thy creatures of bread and wine, according to thy ſonne our Sauiour Jeſus Chriſtes holy inſtitution, in remembrance of his death and paſſion, may bee partakers of his moſt bleſſed bodie and blood: Who in the ſame night that hee was betrayed, tooke bread, and when he had giuen thankes, he brake it, and gaue it to his diſciples, ſaying, Take, eate, this is my body which is giuen for you, doe this in remembrance of me. Likewiſe after ſupper hee tooke the cup, and when hee had giuen thankes, he gaue it to them, ſaying, Drinke yee all of this, for this is my blood of the newe Teſtament, which is ſhed for you and for many for the remiſſion of ſinnes: doe this as oft as ye ſhall drinke it in remembrance of me.

Then ſhall the Miniſter firſt receiue the Communion in both kindes himſelfe, and next deliuer it to other Miniſters (if any bee there preſent) that they may helpe the chiefe Miniſter, and after, to the people in their handes, kneeling. And when he deliuereth the bread, he ſhall ſay.

The bodie of our Lord Jeſus Chriſt which was giuen for thee, preſerue thy body and ſoule into euerlaſting life: and take and eate this, in remembrance that Chriſt dyed for thee, and feede on him in thine heart by faith, with thankeſgiuing.

And the Miniſter that deliuereth the cuppe, ſhall ſay.

The blood of our Lorde Jeſus Chriſt which was ſhed for thee, preſerue thy body and ſoule into euerlaſting life: and drinke this in remembrance that Chriſtes blood was ſhed for thee, and be thankefull.

Then ſhall the Prieſt ſay the Lordes prayer, the people repeating after him euery petition. After ſhall be ſaid as followeth.

O Lorde and heauenly father, we thy humble ſeruants entirely deſire thy fatherly goodnes, mercifully to accept this our ſacrifice of prayſe and thankeſgiuing, moſt humbly beſeeching thee to graunt, that by the merites and death of thy ſonne Jeſus Chriſt, and through fayth in his blood, wee and all thy whole Church may obtaine remiſſion of our ſinnes, and all other benefites of his paſſion. And here we offer and preſent vnto thee, O Lord, our ſelues, our ſoules and bodies, to bee a reaſonable, holy, and liuely ſacrifice vnto thee, humbly beſeeching thee, that all wee which be partakers of this holy Communion, may be fulfilled with thy grace and heauenly benediction. And although we be vnworthy, through our manifolde ſinnes, to offer vnto thee any ſacrifice: yet we beſeech thee to accept this our bounden dutie and ſeruice, not weighing our merites, but pardoning our offences, through Jeſus Chriſt our Lorde, by whome, & with whome, in the vnitie of the holy ghoſt, all honour and glorie be vnto thee, O father almightie, world without end, Amen.

Or this.

Almightie and euerliuing God, we moſt heartily thanke thee, for that thou doeſt vouchſafe to feede vs which haue duelye receyued theſe holy myſteries, with the ſpirituall foode of the moſt precious bodie and blood of thy ſonne our Sauiour Jeſus Chriſt, and doeſt aſſure vs thereby of thy fauour and goodnes toward vs, and that we be verie members incorporate in

in thy mysticall body, which is the blessed company of all faithfull people, and be also heyres through hope, of thy everlasting kingdome, by the merites of the most precious death and passion of thy deare sonne: Wee nowe most humbly beseeche thee, O heauenly father, so to assist vs with thy grace, that we may continue in that holy felowship, and doe all such good workes as thou hast prepared for vs to walke in, through Jesus Christ our Lord, to whome with thee and the holy ghost, be all honour and glorie, world without ende. Amen.

Then shalbe sayde or sung.

GLorie bee to God on high, and in earth peace, good will towardes men. Wee praise thee, wee bless thee, wee worship thee, wee glorifie thee, wee giue thankes to thee for thy great glorie, O Lorde God heauenly king, God the father almightie. O Lorde, the onely begotten sonne Jesu Christ, O Lord God, Lambe of GOD, sonne of the father, that takest away the sinnes of the worlde, haue mercie vpon vs. Thou that takest away the sinnes of the worlde, haue mercie vpon vs. Thou that takest away the sinnes of the worlde, receiue our prayer. Thou that sittest at the right hande of God the father, haue mercie vpon vs. For thou onely art holy, thou onely art the Lorde, thou onely O Christ, with the holy ghost, art most high in the glorie of God the father, Amen.

Then the Priest, or the Bishop, if he be present, shall let them depart with this blessing.

THe peace of God which passeth all vnderstanding, keepe your hearts & minds in the knowledge, and loue of God, and of his sonne Jesus Christ our Lorde: and the blessing of God almightie, the father, the sonne, and the holy ghost, be amongst you, and remaine with you allwayes, Amen.

Collects to be said after the offertorie, when there is no Communion, euery such day one. And the same may be sayde also as often as occasion shall serue, after the Collectes eyther of Morning and Euening prayer, Communion, or Letanie, by the discretion of the Minister.

ASSIST vs mercifully, O Lord, in these our supplications and prayers, and dispose the way of thy seruantes towarde the attainement of euerlasting saluation, that among all the chaunges and chances of this mortall life, they may euer bee defended by thy most gracious and readie helpe, through Christ our Lord, Amen.

O Almightie Lorde and euerliuing God, vouchsafe, wee beseech thee, to direct, sanctifie and gouerne, both our heartes and bodies in the wayes of thy lawes, and in the workes of thy commandements, that through thy most mightie protection, both here and euer, wee may bee preserued in bodie and soule, through our Lord and Sauiour Iesus Christ, Amen.

GRaunt wee beseech thee almightie God, that the wordes which we haue heard this day with our outward eares, may through thy grace be so graffed inwardly in our heartes, that they may bring forth in vs the fruite of good liuing, to the honour and praise of thy name, through Iesus Christ our Lord, Amen.

PReuent vs, O Lorde, in all our doings, with thy most gracious fauour, and further vs with thy continuall helpe, that in all our workes begunne, continued, and ended in thee, wee may glorifie thy holy name, and finally by thy mercie obtaine euerlasting life, through Iesus Christ our Lord, Amen.

ALmightie GOD, the fountaine of all wisedome, which knowest our necessities before we aske, and our ignorance in asking: wee beseech thee to haue compassion vpon our infirmities, and those things which

which for our vnworthinesse we dare not, & for our blindnes we cannot aske, vouchsafe to giue vs, for the worthinesse of thy sonne Iesus Christ our Lord, Amen.

ALMIGHTIE GOD, which hast promised to heare the petitions of them that aske in thy sonnes name, wee beseech thee mercifully to incline thine eares to vs that haue made nowe vnto thee our prayers & supplications vnto thee, & graunte that those thinges which wee haue faithfully asked according to thy will, may effectually bee obteined, to the releefe of our necessitie, and to the setting forth of thy glorie, through Iesus Christ our Lord, Amen.

¶ Vpon the holy dayes (if there be no Communion) shall be said all that is appointed at the Communion, vntill the ende of the homilie, concluding with the generall prayer (for the whole estate of Christes Church militant here in earth) and one or moe of these Collectes before rehearsed, as occasion shall serue.

And there shalbe no celebration of the Lordes Supper, except there bee a good nomber to communicate with the Priest, according to his discretion.

And if there be not aboue twentie persons in the parish, of discretion to receiue the Communion, yet there shalbe no Communion, except foure or three at the least communicate with the Priest.

And in the Cathedral and Collegiate Churches, where be many Priestes & Deacons, they shall all receiue the Communion with the Minister euery Sunday at the least, except they haue a reasonable cause to the contrarie.

And to take away the superstition, which any person hath or might haue in the bread and wine, it shall suffice that the bread bee such as is vsuall to bee eaten at the table with other meates, but the best and purest wheate bread that conueniently may be gotten. And if any of the bread and wine remaine, the Curate shall haue it to his owne vse.

The bread and wine for the Communion shalbe prouided by the Curate and the Churchwardens, at the charges of the parish, & the parish shall bee discharged of such summes of money or other dueties, which hitherto they haue payed for the same by order of their houses euery Sunday.

And note, that euery parishioner shall communicate at the least three times in the yeere, of which Easter to be one, and shall also receiue the Sacraments and other rites, according to the order in this booke appointed. And yeerely at Easter, euery parishioner shall recken with his Parson, Vicar, or Curate, or his or their deputie or deputies, and pay to them or him all Ecclesiasticall dueties, accustomablie due, then and at that time to be payed.

The

The miniſtration of Baptiſme, to be uſed in the Church.

IT appeareth by auncient Writers, that the Sacrament of Baptiſme in the olde time was not commonly miniſtred, but at two times in the yeere: At Eaſter, and Whitſuntide. At which times it was openly miniſtred in the preſence of all the Congregation. Which cuſtome nowe being growen out of uſe (although it can not for many conſiderations bee well reſtored againe) yet it is thought good to followe the ſame, as neere as conueniently may be, wherefore the people are to bee admoniſhed, that it is moſt conuenient that Baptiſme ſhould not be miniſtred but vpon Sundayes, and other holy dayes, when the moſt number of people may come together, as well for that the congregation there preſent may reſceiue the receiuing of them that bee newly baptized into the number of Chriſts Church, as alſo becauſe in the Baptiſme of infants, euery man preſent may bee put in remembrance of his owne profeſſion made to God in his baptiſme. For which cauſe alſo it is expedient that baptiſme be miniſtred in the Engliſh tongue. Neuertheleſſe (if neceſſitie ſo require) children may at all times bee baptized at home.

(*)

Publique Baptiſme.

When there are children to bee baptized vpon the Sunday or holy day, the parents ſhall giue knowledge ouernight, or in the morning afore the beginning of Morning prayer, to the Curate. And then the Godfathers, godmothers, and people, with the children, muſt be readie at the Font, either immediatly after the laſt leſſon at Morning prayer, or els immediatly after the laſt leſſon at Euening prayer, as the Curate by his diſcretion ſhall appoint. And then ſtanding there, the Prieſt ſhall aske whether the children be baptized, or no. If they anſwere, No: then ſhall the Prieſt ſay thus.

DEarely beloued, for as much as all men be conceiued and borne in ſinne, and that our Sauiour Chriſt ſaith, None can enter into the kingdome of God, except they bee regenerate and borne anew of water and of the holy Ghoſt: I beſeech you to call vpon God the Father, through our Lord Jeſus Chriſt, that of his bounteous mercie he will graunt to theſe children that thing which by nature they cannot haue, that they may bee baptized with water and the holy Ghoſt, and receiued into Chriſtes holy Church, and bee made liuely members of the ſame.

Then ſhall the Prieſt ſay.

Let vs pray.

ALmightie and euerlaſting God, which of thy great mercie diddeſt ſaue Noe and his family in the Arke from periſhing by water, and alſo diddeſt ſafely leade the children of Iſrael thy people through the red ſea, figuring thereby thy holy baptiſme, and by the baptiſme of thy welbeloued ſonne Jeſus Chriſt, diddeſt ſanctifie the flood Jordane and all other waters to the myſtical waſhing away of ſinne: we beſeech thee for thine infinite mercies, that thou wilt mercifully looke vpon theſe children, ſanctifie them, and waſhe them with the holy Ghoſt, that they being deliuered from thy wrath, may bee receiued into the arke of Chriſtes Church, and being ſtedfaſt in faith, ioyfull through hope, and rooted in charitie, may ſo paſſe the waues of this troubleſom worlde, that finally they may come to the lande of euerlaſting life,

life, there to reigne with thee World without ende, through Jeſus Chriſt our Lord, Amen.

ALmightie and immortall God, the ayde of all that neede, the helper of all that flee to thee for ſuccour, the life of them that beleeue, and the reſurrection of the dead: wee call vpon thee for theſe infantes, that they comming to thy holy baptiſme, may receiue remiſſion of their ſinnes by ſpirituall regeneration. Receiue them (O Lorde) as thou haſt promiſed by thy welbeloued ſonne, ſaying, Aſke, and you ſhall haue, ſeeke, and you ſhall finde, knocke, and it ſhalbe opened vnto you. So giue now vnto vs that aſke, let vs ỹ ſeeke, finde, open ỹ gate vnto vs that knocke, that theſe infantes may enioye the euerlaſting benediction of thy heauenly waſhing, & may come to the eternall kingdome which thou haſt promiſed by Chriſt our Lord. Amen.

Then ſhall the Prieſt ſay,

Heare the wordes of the Goſpel written by Saint Marke, in the tenth Chapter,

AT a certaine time they brought children to Chriſt, that hee ſhoulde touch them: and his diſciples rebuked them that brought them. But when Jeſus ſawe it, he was diſpleaſed, and ſayde vnto them, Suffer litle children to come vnto mee, & forbid them not, for to ſuch belongeth the kingdom of God. Verily I ſay vnto you, whoſoeuer doth not receiue the kingdome of God as a litle childe, he ſhall not enter therein. And when he had taken them vp in his armes, he put his hands vpon them, and bleſſed them.

After the Goſpel is read, the Miniſter ſhall make this briefe exhortation vpon the wordes of the Goſpel.

FRiendes, you heare in this Goſpel the words of our Sauiour Chriſt, that he commaunded the children to be brought vnto him: how he blamed thoſe that woulde haue kept them from him: how he exhorteth all men to folow their innocencie. You perceiue howe by his outward

outward geſture and deede he declared his good will toward them: for he embraced them in his armes, he layde his hands vpon them, and bleſſed them. Doubt not yee therefore, but earneſtly beleeue, that hee will likewiſe fauourably receiue theſe preſent infantes, that hee will embrace them with the armes of his mercie, that he will giue vnto thē the bleſſing of eternall life, & make them partakers of his euerlaſting kingdome. Wherefore, we being thus perſwaded of the good will of our heauenly Father toward theſe infantes, declared by his ſonne Jeſus Chriſt, and nothing doubting but that he fauourably alloweth this charitable worke of ours, in bringing theſe children to his holy baptiſme: let vs faithfully and deuoutly giue thankes vnto him, and ſay.

ALmighty and euerlaſting God, heauenly Father, we giue thee humble thāks, that thou haſt vouchſafed to call vs to the knowledge of thy grace and faith in thee: Encreaſe this knowledge, & confirme this faith in vs euermore: Giue thy holy ſpirite to theſe infantes, that they may be borne againe, and be made heyres of euerlaſting ſaluation, through our Lorde Jeſus Chriſt, who liueth and raigneth with thee and the holy ſpirite, nowe and for euer. Amen.

Then the Prieſt ſhall ſpeake vnto the Godfathers and Godmothers on this wiſe.

WElbeloued friends, ye haue brought theſe children here to be baptized, ye haue prayed that our Lorde Jeſus Chriſt would vouchſafe to receiue them, to lay his handes vpon them, to bleſſe them, to releaſe them of their ſinnes, to giue them the kingdome of heauen, and euerlaſting life. Ye haue heard alſo that our Lorde Jeſus Chriſt hath promiſed in his Goſpell, to graunt all theſe things that ye haue prayed for: which promiſe he for his part will moſt ſurely keepe and performe. Wherefore after this promiſe made by Chriſt, theſe Infantes muſt alſo faithfully for their part, promiſe by you that be their ſuerties, that they will forſake the deuill and all his workes, and conſtantly beleeue

leeue Gods holy Word, and obediently keepe his commandements.

Then ſhall the Prieſt demaunde of the Godfathers & Godmothers theſe queſtions following.

Doeſt thou forſake the deuill and all his workes, the vaine pompe and glorie of the worlde, with all couetous deſires of the ſame, the carnall deſires of the fleſh, ſo that thou wilt not folow nor be led by them?

Anſwere.

I forſake them all.

Miniſter.

Doeſt thou beleeue in God the Father almightie, maker of heauen and earth? And in Jeſus Chriſt his onely begotten ſonne our Lord? And that he was conceiued by ỹ holy ghoſt, borne of the virgin Marie, that hee ſuffered vnder Pontius Pilate, was crucified, dead, and buried, that hee went downe into hell, and alſo did riſe againe the third day, that hee aſcended into heauen, and ſitteth at the right hande of God the father almightie, and from thence ſhall come againe at the end of the world, to iudge the quicke and the dead? And doeſt thou beleeue in the holy Ghoſt, the holy Catholique Church, the communion of Saintes, the remiſſion of ſinnes, the reſurrection of the fleſh, and euerlaſting life after death?

Anſwere.

All this I ſtedfaſtly beleeue.

Miniſter.

Wilt thou be baptized in this faith?

Anſwere.

That is my deſire.

Then ſhall the Prieſt ſay.

O Mercifull God, graunt that the old Adam in theſe children may be ſo buried, that the newe man may be raiſed vp in them. Amen.

Graunt that all carnall affections may dye in them, and that all things belonging to the ſpirit, may liue and growe in them. Amen.

Graunt that they may haue power and ſtrength to haue victorie, and to triumphe againſt the deuill, the world, and the fleſh. Amen.

Graunt

Graunt that whosoeuer is here dedicated to thee by our office and ministerie, may also bee indued with heauenly vertues, & euerlastingly rewarded, through thy mercy, O blessed Lord God, who doest liue & gouerne all things, worlde without ende. Amen.

ALmightie euerliuing GOD, whose most dearely beloued sonne Jesus Christ, for ỹ forgiuenes of our sinnes, did shed out of his most precious side both water and blood, and gaue commaundement to his disciples, that they shoulde goe teache all nations, and baptize them in the name of the father, the sonne, & of the holy ghost: Regarde, we beseech thee, the supplications of thy congregation, and graunt that all thy seruantes which shalbe baptized in this water, may receiue the fulnesse of thy grace, and euer remaine in the number of thy faithfull & elect childrē, through Jesus Christ our Lord, Amen.

¶ Then the Priest shall take the childe in his handes and aske the name. And naming the childe, shall dip it in the water, so it bee discretely and warely done, saying.

N. I baptize thee, in the name of the father, and of the sonne, and of the holy Ghost. Amen.

And if the childe be weake, it shall suffice to powre water vpon it, saying the foresaid wordes.

N. I baptize thee in the name of the father, and of the sonne, and of the holy Ghost. Amen.

Then the Priest shall make a crosse vpon the childes forehead, saying.

WEe receiue this childe into the congregation of Christs flocke, and doe signe him with the signe of the Crosse, in token that hereafter hee shall not bee ashamed to confesse the faith of Christ crucified, and manfully to fight vnder his banner, against sinne, the worlde, and the deuill, and to continue Christes faithfull souldier and seruaunt vnto his liues ende. Amen.

Then

Publique Baptiſme.

Then ſhall the Prieſt ſay.

SEeing nowe dearely beloued brethren, that theſe children be regenerate and grafted into the body of Chriſts Congregation, let vs giue thanks vnto God for theſe benefits, and with one accorde make our prayers vnto almightie God, that they may leade the reſt of their life according to this beginning.

Then ſhalbe ſaid.

Our father which art in heauen. &c.

Then ſhal the Prieſt ſay.

WE yeeld thee hearty thanks, moſt mercifull father, that it hath pleaſed thee to regenerate this Infant with thy holy ſpirite, to receiue him for thine owne childe by adoption, and to incorporate him into thy holy Congregation. And humbly we beſeech thee to graunt, that he being dead vnto ſinne, and liuing vnto righteouſneſſe, and being buried with Chriſt in his death, may crucifie the old man, and vtterly abolith the whole body of ſinne, that as he is made partaker of the death of thy ſonne, ſo hee may be partaker of his reſurrection, ſo that finally, with the reſidue of thy holy congregation, hee may bee inheritour of thine euerlaſting kingdome, through Chriſt our Lord. Amen.

AT the laſt ende, the Prieſt calling the Godfathers and Godmothers together, ſhall ſay this exhortation following.

FOraſmuch as theſe children haue promiſed by you to forſake the deuill and all his workes, to beleeue in God, & to ſerue him: you muſt remember that it is your partes & dueties to ſee that theſe infants be taught, ſo ſoone as they ſhall be able to learne, what a ſolemne vowe, promiſe, and profeſſion they haue made by you. And that they may know theſe things the better, ye ſhall call vpon them to heare ſermons, and chiefely you ſhall prouide that they may learne the Creede, the Lordes prayer, and the tenne Commaundements in the Engliſh tongue, and all other things which a Chriſtian man ought to know and beleeue to his ſoules health, and that theſe children may bee vertuously

brought

brought vp, to leade a godly and a Chriſtian life, remembring alwaies that baptiſme doth repreſent vnto vs our profeſſion, which is, to folow the example of our Sauiour Chriſt, and to be made like vnto him, that as he died and roſe againe for vs, ſo ſhould we which are baptized, dye from ſinne, and riſe againe vnto righteouſneſſe, continually mortifying all our euil and corrupt affections, and daily proceeding in all vertue and godlineſſe of liuing.

The Miniſter ſhall commaunde that the children be brought to the Biſhoppe, to be confirmed of him, ſo ſoone as they can ſay in their vulgare tongue, the Articles of the fayth, the Lordes prayer, & the ten Commandements, and be further inſtructed in the Catechiſme ſet foorth for that purpoſe, according as it is there expreſſed.

Of them that be baptiſed in *priuate houſes in time of neceſſitie.*

THe Paſtours and Curates ſhall often admoniſh the people, that they deferre not the baptiſme of infantes any longer then the Sunday or other holy day next after the childe be borne, vnleſſe vpon a great and reaſonable cauſe declared to the Curate, and by him approued.

And alſo they ſhal warne them, that without great cauſe and neceſsitie, they baptize not children at home in their houſes. And when great neede ſhal compell them ſo to do, that then they miniſter it on this faſhion.

Firſt, let them that be preſent, call vpon God for his grace, and ſay the Lordes prayer, if the time wil ſuffer. And then one of them ſhall name the childe, and dip him in the water, or powre water vpon him, ſaying theſe wordes.

N. I baptize thee in the name of the Father, and of the Sonne, and of the holy Ghoſt. Amen.

And let them not doubt, but that the childe ſo baptized, is lawfully and ſufficiently baptized, and ought not to be baptized againe in the Church. But yet neuertheleſſe, if the childe which is after this ſort baptized, doe afterward liue, it is expedient that he be brought into the Church, to the intent the Prieſt may examine and trie whether the childe be lawfully baptized or no. And if thoſe that bring any childe to the Church, doe anſwere that hee is already baptized, then ſhall the Prieſt examine them further,

By whome the childe was baptized:
who was present when the childe was baptized:
whether they called vpon God for grace, and succour in that
necessitie:
With what thing or what matter they did baptize the childe:
with what words the childe was baptized:
whether they thinke the childe to be lawfully and perfectly
baptized:

And if the Minister shal proue by the answeres of such as brought the childe, that all things were done as they ought to be: then shall not he christen the childe againe, but shal receiue him as one of the flocke of the true Christian people, saying thus.

I Certifie you, that in this case yee haue done wel, and according vnto due order, conterning the baptizing of this childe, which being borne in originall sinne, and in the wrath of God, is now by the lauer of regeneration in baptisme, receiued into the number of the children of God, & heyres of euerlasting life. For our Lord Iesus Christ doeth not deny his grace and mercie vnto such infants, but most louingly doeth call them vnto him, as the holy Gospell doeth witnesse to our comfort, on this wise.

Mark. 10. 13.

AT a certaine time they brought children vnto Christ, that he should touch them, and his disciples rebuked those that brought them. But when Iesus sawe it, hee was displeased, and sayd vnto them, Suffer little children to come vnto mee, and forbid them not, for to such belongeth the kingdome of GOD. Verily I say vnto you, whosoeuer doth not receiue the kingdome of God as a litle childe, he shall not enter therein. And when he had taken them vp in his armes, hee put his hands vpon them, and blessed them.

After

Priuate Baptiſme.

After the Goſpell is read, the miniſter ſhall make this exhortation vpon the wordes of the Goſpell.



Beloued, you heare in this Goſpell the wordes of our Sauiour Chriſte, that he commaunded the children to bee brought vnto him, how he blamed thoſe that would haue kept them from him, how he exhorted all men to followe their innocencie. We perceiue howe by his outward geſture and deede, he declared his good will towardes them. For hee embraced them in his armes, he laide his hands vpon them, and bleſſed them. Doubt ye not therefore, but earneſtly beleeue, that hee hath likewiſe fauourably receiued this preſent infant, that he hath imbraced him with the armes of his mercie, that he hath giuen vnto him the bleſſing of eternall life, and made him partaker of his euerlaſting kingdome. Wherefore we being thus perſwaded of the good will of our heauenly Father, declared by his Sonne Ieſus Chriſt towardes this infant, let vs faithfully and deuoutly giue thankes vnto him, and ſay the prayer which the Lorde himſelfe taught, and in declaration of our fayth, let vs recite the Articles conteyned in our Creede.

Here the Miniſter, with the Godfathers and Godmothers ſhal ſay.

OUr Father which art in heauen, &c.

Then ſhall the Prieſt demaunde the name of the childe, which beeing by the Godfathers and Godmothers pronounced, the Miniſter ſhall ſay.

Doeſt thou in the name of this childe forſake the Deuill and all his workes, the vaine pompe and glorie of the world, with all the couetous deſires of the ſame, the carnall deſires of the fleſh, and not to followe and be led by them?

Anſwere.

I forſake them all.

Minister.

Doest thou in the name of this childe profesſe this fayth, to beleeue in GOD the father almightie, maker of heauen and earth? And in Jesus Christ his onely begotten Sonne our Lorde? And that he was conceiued by the holy Ghost, borne of the Virgin Mary, that he suffered vnder Pontius Pilate, was crucified, dead, and buried, that hee went downe into hell, and also did rise againe the thirde day, that hee ascended into heauen, and sitteth at the right hande of God the father almightie, and from thence he shal come againe at the end of the world to iudge the quicke and the dead? And doe you in his name beleeue in the holy Ghost, the holy Catholique Church, the Communion of saints, the remission of sinnes, resurrection, and euerlasting life after death?

Answere.

All this I stedfastly beleeue.

Let vs pray.

ALmighty and euerlasting God, heauenly father, We giue thee humble thankes, for that thou hast vouchsafed to call vs to the knowledge of thy grace and faith in thee: Encrease this knowledge, & confirme this faith in vs euermore, giue thy holy spirit to this infant, that he being borne againe, and being made heire of euerlasting saluation through our Lorde Jesus Christ, may continue thy seruant, and attaine thy promise, through the same our Lord Jesus Christ thy sonne, who liueth and raigneth with thee in the vnitie of the same holy spirite euerlastingly, Amen.

Then shall the Minister make this exhortation to the Godfathers and Godmothers.

FOr as much as this childe hath promised by you to forsake the deuill and all his workes, to beleeue in God and to serue him: you must remember that it is your part and duetie, to see that this infant be taught, so soone as he shall be able to learne, what a solemne vowe, promise,

miſe, and profeſſion he hath made by you. And that he may know theſe things the better, ye ſhall call vpon him to heare ſermons, and chiefly you ſhall prouide that he may learne the Creede, the Lordes prayer, and the ten Commandements in the Engliſh tongue, and all other thinges which a Chriſtian man ought to knowe and beleeue to his ſoules health, and that this childe may be vertuouſly brought vp, to lead a godly and a Chriſtian life, remembring alway that Baptiſme doeth repreſent vnto vs our profeſſion, which is to follow the example of our Sauiour Chriſt, and be made like vnto him, that as hee dyed and roſe againe for vs, ſo ſhould wee which are baptized dye from ſinne, and riſe againe vnto righteouſneſſe, continually mortifying all our euil and corrupt affections, and dayly proceeding in all vertue and godlineſſe of liuing.

And ſo forth, as in publique Baptiſme.

But if they which bring the infantes to the Church, doe make an vncertaine anſwere to the Prieſts queſtions, and ſay that they cannot tel what they thought, did, or ſaid in that great feare and trouble of minde (as oftentimes it chanceth) then let the Prieſt baptize him in fourme aboue written concerning publique Baptiſme, ſauing at the dipping the childe in the Font, hee ſhall vſe this fourme of wordes.

If thou be not baptized alreadie, N. I baptize thee in the name of the father, and of the ſonne, and of the holy Ghoſt. Amen.

Confirmation, wherein is conteined a Catechisme for Children.

TO the ende that Confirmation may be ministred to the more edifying of such as shall receiue it (according to S. Pauls doctrine, who teacheth that all thinges should be done in the Church to the edification of the same) it is thought good, that none hereafter shall be confirmed, but such as can say in their mother tongue the Articles of the faith, the Lords prayer, and the ten Commaundementes, and can also answere to such questions of this short Catechisme, as the Bishoppe (or such as he shall appoint), shall by his discretion appose them in. And this order is most conuenient to be obserued, for diuers considerations.

First, because that when children come to the yeeres of discretion, and haue learned what their Godfathers and Godmothers promised for them in Baptisme, they may then themselues with their owne mouth, and with their owne consent, openly before the Churche, ratifie and confirme the same: and also promise that by the grace of God, they will euermore endeuour themselues faithfully to obserue and keepe such thinges as they by their owne mouth and confession haue assented vnto.

Secondly, for as much as Confirmation is ministred to them that be baptized, that by imposition of hands and prayer, they may receiue strength and defence against all temptations to sinne, and the assaults of the world and the deuill, it is most meete to be ministred when children come to that age, that partly by the frailtie of their owne flesh, partly by the assaults of the worlde and the deuill, they begin to be in daunger to fall into sundry kindes of sinne.

Thirdly, for that it is agreeable with the vsage of the Church in times past, whereby it was ordeined that confirmation should be ministred to them that were of perfect age, that they being instructed in Christes Religion, should openly professe their owne faith, and promise to be obedient vnto the will of God.

And that no man shall thinke that any detriment shal come to children by deferring of their confirmation, he shal know for trueth, that it is certaine by Gods word, that children being baptized, haue all thinges necessarie for their saluation, and be vndoubtedly saued.

A Catechiſme, that is to ſay,

an inſtruction to be learned of euery childe, before he
be brought to be confirmed of the Biſhop.

Queſtion.

What is your name?

Anſwere.

N. or M.

Queſtion.

Who gaue you this name?

Anſwere.

My Godfathers & Godmothers in my baptiſme, wherein I was made a member of Chriſt, the childe of God, and an inheritour of the kingdome of heauen.

Queſtion.

What did your Godfathers and Godmothers then for you?

Anſwere.

They did promiſe and bowe three thinges in my name. Firſt, that I ſhould forſake the deuill and all his woorks, and pompes, the vanities of the wicked world, and all the ſinfull luſtes of the fleſh. Secondly, that I ſhould beleeue all the Articles of the Chriſtian faith. And thirdly, that I ſhould keepe Gods holy will and commaundementes, and walke in the ſame all the dayes of my life.

Queſtion.

Doeſt thou not thinke that thou art bound to beleeue, and to doe as they haue promiſed for thee?

Anſwere.

Yes verily: and by Gods helpe ſo I will. And I heartily thanke our heauenly father, that he hath called me to this ſtate of ſaluation, through Jeſus Chriſt our Sauiour. And I pray God to giue me his grace, that I may continue in the ſame vnto my liues ende.

Queſtion.

Rehearſe the Articles of thy beliefe.

Anſwere.

I Beleeue in GOD the father almightie, maker of heauen and earth. And in Jeſus Chriſt his onely ſonne our Lord, which was conceiued by the holy Ghoſt, borne of the Virgin Marie, ſuffered vnder

Pontius Pilate, was crucified, dead, and buried, he descended into hell, the third day he rose againe from the dead, hee ascended into heauen, and sitteth at the right hande of God the father almightie: From thence hee shall come to iudge the quick and the dead. I beleeue in the holy Ghost, the holy Catholique Church, the communion of saints, the forgiuenes of sinnes, the resurrection of the body, and the life euerlasting. Amen.

Question.

What doest thou chiefely learne in these articles of thy beliefe?

Answere.

First, I learne to beleeue in God the Father, who hath made me and all the World.

Secondly, in God the Sonne, who hath redeemed me and all mankinde.

Thirdly, in God the holy Ghost, who sanctifieth me, and all the elect people of God.

Question.

You said that your Godfathers and Godmothers did promise for you, that you should keepe Gods commandements. Tell me howe many there be.

Answere.

Tenne.

Question.

Which be they?

Answere.

THe same which God spake in the twentie Chapter of Exodus, saying, I am the Lorde thy GOD, which haue brought thee out of the lande of Egypt, out of the house of bondage.

i. Thou shalt haue none other gods but me.

ii. Thou shalt not make to thy selfe any grauen image, nor the likenesse of any thing that is in heauen aboue, or in the earth beneath, or in the water vnder the earth: Thou shalt not bowe downe to them, nor worshippe them. For I the Lorde thy God am a ielous God, and visite the sinnes of the fathers vpon the children, vnto the third and fourth generation of them that hate me, and shewe mercie vnto thousands

in

in them that loue me, and keepe my commandements.

iii. Thou shalt not take the name of the Lorde thy God in vaine: for the Lord will not holde him giltles that taketh his name in vaine.

iiii. Remember that thou keepe holy the Sabboth day. Sixe dayes shalt thou labour and doe al that thou hast to doe: but the seuenth day is the Sabboth of the Lord thy God. In it thou shalt doe no maner of worke, thou, and thy sonne, and thy daughter, thy man seruant, and thy maydeseruaunt, thy cattell, and the straunger that is within thy gates: For in sixe dayes the Lorde made heauen and earth, the sea, and all that in them is, and rested the seuenth day: Wherefore the Lorde blessed the seuenth day, and halowed it.

v. Honour thy father and thy mother, that thy dayes may be long in the land which the Lorde thy God giueth thee.

vi Thou shalt doe no murther.

vii. Thou shalt not commit adulterie.

viii. Thou shalt not steale.

ix. Thou shalt not beare false witnesse against thy neighbour.

x. Thou shalt not couet thy neighbors house, thou shalt not couet thy neighbors wife, nor his seruant, nor his maide, nor his Oxe, nor his Asse, nor any thing that is his.

Question.

What doest thou chiefely learne by these commaundements?

Answere.

I learne two things. My duetie towards God, and my duetie towards my neighbour.

Question.

What is thy duetie towards God?

Answere.

My duetie towardes God is, to beleeue in him, to feare him, and to loue him with all my heart, with all my minde, with all my soule, and with all my strength. To worshippe him, to giue him thankes, to put my whole trust in him, to cal

vpon

vpon him, to honour his holy name and his worde, & to serue him truely all the dayes of my life.

Question.

What is thy duetie towardes thy neighbour?

Answere.

My duetie towards my neighbour is, to loue him as my selfe, and to doe to all men, as I would they should doe vnto me. To loue, honour, and succour my father and mother. To honour and obey the Queene and her ministers. To submit my selfe to all my gouernours, teachers, spirituall pastours and maisters, to order my selfe lowly and reuerently to all my betters. To hurt no body by worde nor deede. To be true and iust in all my dealing. To beare no malice nor hatred in my heart. To keepe my hands from picking and stealing, and my tongue, from euill speaking, lying, and slaundering. To keepe my body in temperance, sobernesse, and chastitie. Not to couet nor desire other mens goods, but to learne & labour truely to get mine owne liuing, and to doe my duetie in that state of life, vnto the which it shall please God to call me.

Question.

My good childe know this, that thou art not able to do these things of thy selfe, nor to walke in the commaundements of God, and to serue him, without his speciall grace, which thou must learne at all times to call for by diligent prayer. Let me heare therefore if thou canst say the Lords prayer.

Answere.

OUr Father which art in heauen, halowed be thy name. Thy kingdome come. Thy will be done in earth as it is in heauen. Giue vs this day our dayly bread. And forgiue vs our trespasses, as we forgiue them that trespasse against vs. And leade vs not into temptation: but deliuer vs from euill. Amen.

Question.

What desirest thou of God in this prayer?

Answere.

I desire my Lorde God our heauenly father, who is the giuer of all goodnesse, to sende his grace vnto me, and to all people,

people, that we may worship him, serue him, & obey him, as we ought to doe. And I pray vnto God, that he will send vs all things that be needefull, both for our soules and bodies, and that he will be mercifull vnto vs, & forgiue vs our sinnes, and that it will please him to saue & defend vs in all dangers ghostly and bodily, and that he will keepe vs from all sinne and wickednesse, and from our ghostly enemie, & from euerlasting death. And this I trust he will doe of his mercie and goodnesse, through our Lord Iesus Christ. And therefore I say, Amen. So be it.

So soone as the children can say in their mother tongue the Articles of the faith, the Lordes praier, the tenne Commaundements, and also can answere to such questions of this short Catechisme, as the Bishop (or such as he shall appoint) shall by his discretion appose them in: then shall they be brought to the Bishop by one that shal be his Godfather, or Godmother, that euery childe may haue a witnesse of his confirmation. And the Bishop shall confirme them on this wise.

Confirmation.

Our helpe is in the name of the Lord.

Answere.

which hath made heauen and earth.

Minister.

Blessed be the name of the Lord.

Answere.

Henceforth world without ende.

Minister.

Lord heare our prayers.

Answere.

And let our crye come vnto thee.

Let vs pray.

ALmightie and euerliuing God, who hast vouchsafed to regenerate these thy seruants by water and the holy Ghost, and hast giuen vnto them forgiuenesse of all their sinnes: strengthen them, we beseeche thee, O Lorde, with the holy Ghost the comforter,

foꝛter, & daily increaſe in them thy manifolde giftes of grace, the ſpirite of wiſedome and vnderſtanding, the ſpirit of counſaile and ghoſtly ſtrength, the ſpirite of knowledge and true godlineſſe, and fulfill them (O Lorde) with the ſpirite of thy holy feare, Amen.

Then the Biſhop ſhall lay his hand vpon euery childe ſeuerally, ſaying,

Defend, O Lord, this childe with thy heauenly grace, that he may continue thine foꝛ euer, and dayly encreaſe in thy holy ſpirit moꝛe & moꝛe, vntill he come vnto thy euerlaſting kingdome. Amen.

Then ſhall the Biſhop ſay.

Let vs pꝛay.

ALmightie and euerliuing God, which makeſt vs both to will, & to doe thoſe things that be good and acceptable vnto thy maieſtie, We make our humble ſupplications vnto thee foꝛ theſe children, vpon whome (after the example of thy holy Apoſtles) we haue laid our hands, to certifie them (by this ſigne) of thy fauour and gracious goodneſſe towarde them: let thy fatherly hande, We beſeech thee, euer be ouer them, let thy holy ſpirite euer be with them, and ſo leade them in the knowledge and obedience of thy woꝛde, that in the ende they may obteine the euerlaſting life, thꝛough our Lorde Jeſus Chꝛiſt, who with thee and the holy Ghoſt, liueth and reigneth one God, woꝛld without end. Amen.

Then the Biſhop ſhall bleſſe the children, ſaying thus.

The bleſſing of God Almightie, the Father, the Sonne, and the holy Ghoſt, be vpon you, and remaine with you foꝛ euer. Amen.

The Curate of euery pariſh, or ſome other at his appointment, ſhall diligently vpon Sundayes and holy dayes, halfe an houre before Euenſong, openly in the Church, inſtruct & examine ſo many children of his pariſh ſent vnto him, as the time will ſerue, and as he ſhall thinke conuenient, in ſome parte of this Catechiſme.

And all Fathers, Mothers, Maſters, & Dames, ſhall cauſe their children, ſeruants and prentiſes, (which haue not learned their Catechiſme) to come to the Church

Church at the time appointed, and obediently to heare, and be ordered by the Curate, vntill ſuch time as they haue learned all that is here appointed for them to learne. And whenſoeuer the Biſhop ſhal giue knowledge for children to be brought afore him to any conuenient place for their confirmation, then ſhall the Curate of euery pariſh, either bring or ſende in writing the names of all thoſe children of his pariſh, which can ſay the Articles of their faith, the Lordes prayer, and the ten Commaundements, and alſo howe many of them can anſwere to the other queſtions conteined in this Catechiſme.

And there ſhall none be admitted to the holy Communion, vntill ſuch time as he can ſay the Catechiſme, and be confirmed.

The forme of ſolemnization of Matrimonie.

Firſt, the Banes muſt be asked three ſeuerall Sundaies or Holydayes, in the time of ſeruice, the people being preſent, after the accuſtomed maner.

And if the perſons that would be maried, dwel in diuers pariſhes, the Banes muſt be asked in both pariſhes: and the Curate of the one pariſh ſhal not ſolemnize Matrimonie betwixt them, without a certificate of the banes beeing thriſe asked, from the Curate of the other pariſh.

At the day appointed for ſolemnization of Matrimonie, the perſons to be married, ſhal come into the body of the Church, with their friends and neighbours, and there the Prieſt ſhall thus ſay.

DEarely beloued friends, we are gathered together here in the ſight of God, and in the face of his Congregation, to ioyne together this man and this woman in holy Matrimonie, which is an honourable eſtate inſtituted of God in Paradiſe, in the time of mans innocencie, ſignifying vnto vs the myſtical vnion that is betwixt Chriſt and his Church: which holy eſtate Chriſt adorned & beautified with his preſence, and firſt miracle that he wrought in Cana of Galilee, and is commended of Saint Paul to be honourable among all men, and therfore is not to be enterpriſed nor taken in hand vnadviſedly, lightly, or wantonly, to ſatiſfie mens carnall luſtes and appetites, like vnto beaſtes that haue no vnderſtanding: but reuerently, diſcretely,

diſcretely, aduiſedly, ſoberly, and in the feare of God, duely conſidering the cauſes for which Matrimonie was ordeined. One was, the procreation of children, to be brought vp in the feare and nurture of the Lord, and prayſe of God. Secondly, it was ordeined for a remedie againſt ſinne, and to auoide fornication, that ſuch perſons as haue not the gift of continencie, might marry, and keepe themſelues vndefiled members of Chriſtes body. Thirdly, for the mutuall societie, helpe, and comfort, that the one ought to haue of the other, both in proſperitie and aduerſitie, into the which holy eſtate theſe two perſons preſent come now to be ioyned. Therfore if any man can ſhewe any iuſt cauſe, why they may not lawfully be ioyned together, let him nowe ſpeake, or elſe hereafter for euer holde his peace.

And alſo ſpeaking to the perſons that ſhalbe maried, he ſhall ſay.

I Require and charge you (as you will anſwere at the dreadfull day of iudgement, when the ſecretes of all hearts ſhal be diſcloſed) that if either of you do know any impediment, why yee may not be lawfully ioyned together in Matrimonie, that ye confeſſe it. For be ye well aſſured, that ſo many as be coupled together otherwiſe then Gods worde doeth allowe, are not ioyned together by God, neither is their Matrimonie lawfull.

At which day of marriage, if any man do alledge and declare any impediment, why they may not be coupled together in Matrimonie, by Gods lawe or the lawes of this Realme, and will be bound, and ſufficient ſuerties with him to the parties, or elſe put in a caution to the full value of ſuch charges as the perſons to be married doe ſuſteine, to proue his allegation: then the ſolemnization muſt be deferred, vnto ſuch time as the trueth be tried. If no impediment be alledged, then ſhall the Curate ſay vnto the man.

N. wilt thou haue this woman to thy wedded wife, to liue together after Gods ordinance, in the holy eſtate of Matrimonie? wilt thou loue her, comfort her, honour and keepe her in ſickneſſe and in health: and forſaking all other, keepe thee onely vnto her, ſo long as you both ſhall liue?

The

The man ſhall anſwere,

I will.

Then ſhall the Prieſt ſay vnto the woman.

Wilt thou haue this man to thy wedded husbande, to liue together after Gods ordinance, in the holy estate of Matrimonie? Wilt thou obey him, and serue him, loue, honour, and keepe him, in sickenesse & in health, and forsaking all other, keepe thee onely vnto him, so long as you both shall liue?

The woman ſhall anſwere,

I will.

Then ſhall the Miniſter ſay.

Who giueth this woman to be married vnto this man?

And the Miniſter receiuing the woman at her fathers or friends hands, ſhal cauſe the man to take the woman by the right hand, and ſo either to giue their troth to other, the man firſt ſaying.

I. N. take thee N. to my wedded wife, to haue and to hold, from this day forwarde, for better for worſe, for richer, for poorer, in ſickeneſſe and in health, to loue, and to cheriſh, till death vs depart, according to Gods holy ordinance: and therto I plight thee my troth.

Then ſhall they looſe their hands, and the woman taking againe the man by the right hand, ſhall ſay.

I. N. take thee N. to my wedded husbande, to haue and to holde from this day forwarde, for better, for worſe, for richer, for poorer, in ſickneſſe and in health, to loue, cheriſh, & to obey, till death vs depart, according to Gods holy ordinance: and thereto I giue thee my troth.

Then ſhal they againe looſe their hands, and the man ſhall giue vnto the woman a Ring, laying the ſame vpon the booke, with the accuſtomed dutie to the Prieſt and Clarke. And the Prieſt taking the Ring, ſhal deliuer it vnto the man, to put it vpon the fourth finger of the womans left hand. And the man taught by the Prieſt ſhall ſay.

With this Ring I thee wed, with my body I thee worſhip, and with all my worldly goods I thee endowe: In the name of the Father, and of the Sonne, and of the holy Ghoſt. Amen.

Then the man leauing the Ring vpon the fourth finger of the womans left hand, the Miniſter ſhal ſay.

Let

Let vs pray.

O Eternall God, creator and preserver of all mankinde, giuer of all spirituall grace, the authour of euerlasting life, sende thy blessing vpon these thy seruants, this man and this woman, whome we bleſſe in thy name, that as Isaac and Rebecca liued faithfully together, so these persons may surely performe and keepe the vowe and couenant betwixt them made (whereof this Ring giuen and receiued is a token and pledge) and may euer remaine in perfect loue & peace together, and liue according to thy lawes, through Iesus Christ our Lord. Amen.

Then shall the Priest ioyne their right hands together, and say.

Those whome God hath ioyned together, let no man put asunder.

Then shall the Minister speake vnto the people.

FOrasmuch as N. and N. haue consented together in holy wedlocke, and haue witnessed the same before God and this company, & thereto haue giuen and pledged their troth eyther to other, and haue declared the same by giuing and receiuing of a ring, and by ioyning of hands, I pronounce that they bee man & wife together. In the name of the father, of the sonne, and of the holy Ghost. Amen.

And the Minister shall adde this blessing.

GOd the father, God the sonne, God the holy ghost, blesse, preserue, and keepe you, the Lorde mercifully with his fauour looke vpon you, and so fill you with all spirituall benediction and grace, that you may so liue together in this life, that in the world to come you may haue life euerlasting. Amen.

¶ Then the Minister or Clarkes going to the Lordes table, shall say or sing this Psalme following.

Beati omnes. Psal. 128.

BLessed are all they that feare the Lorde: & walke in his wayes.

For thou shalt eate the labour of thy handes: O well is thee, and happie shalt thou be.

Thy wife shalbe as the fruitefull vine: vpon the walles of thy house.

Thy

Thy children like the Olive branches: rounde about thy table.

Loe, thus shall the man be blessed: that feareth the Lord.

The Lorde from out of Sion shall bl[illegible]esse thee: that thou shalt see Hierusalem in prosperitie all thy life long.

Yea, that thou shalt see thy childrens children: and peace vpon Israel.

Glorie be to the Father, and to the Sonne: and to the holy Ghost.

As it was in the beginning, is now, and euer shall be: world without ende. Amen.

Or this Psalme.

GOD be mercifull vnto vs, and blesse vs: and shewe vs the light of his countenance, and bee mercifull vnto vs. Deus misereatur. Psal. 67.

That thy way may bee knowen vpon the earth: thy sauing health among all nations.

Let the people prayse thee, O God: yea, let all the people prayse thee.

O let the nations reioyce and be glad; for thou shalt iudge the folke righteously, & gouerne the nations vpon the earth.

Let the people prayse thee, O God: let all the people prayse thee.

Then shall the earth bring foorth her increase: and God, euen our God shal giue vs his blessing.

God shall blesse vs: and all the endes of the worlde shall feare him.

Glory be to the father. &c.

As it was in the beginning. &c.

The Psalme ended, and the man and the woman kneeling afore the Lordes table, the Priest standing at the table, and turning his face towarde them, shall say.

Lord haue mercie vpon vs.

Answere.

Christ haue mercie vpon vs.

Minister.

Lord haue mercie vpon vs.

¶ Our father which art in heauen. &c.

And leade vs not into temptation.

 Answere.

Answere.

But deliuer vs from euill. Amen.

Minister.

O Lord saue thy seruant, and thy handmaide.

Answere.

Which put their trust in thee.

Minister.

O Lorde send them helpe from thy holy place.

Answere.

And euermore defende them.

Minister.

Be vnto them as a towre of strength.

Answere.

From the face of their enemie.

Minister.

O Lord heare our prayer.

Answere.

And let our cry come vnto thee.

Minister.

O God of Abraham, God of Isahac, God of Iacob, blesse these thy seruantes, and sowe the seede of eternall life in their mindes, that whatsoeuer in thy holy Worde they shall profitably learne, they may in deede fulfill the same. Looke, O Lord, mercifully vpon them from heauen, and blesse them. And as thou diddest sende thy blessing vpon Abraham and Sara, to their great comfort: So vouchsafe to sende thy blessing vpon these thy seruantes, that they obeying thy will, and allway being in safetie vnder thy protection, may abide in thy loue vnto their liues ende, through Iesus Christ our Lord. Amen.

This prayer next following, shalbe omitted, where the woman is past child birth.

Mercifull Lorde and heauenly father, by whose gratious gift mankinde is increased: Wee beseech thee assist with thy blessing these two persons, that they may both be fruitefull in procreation of children, and also liue together so long in godly loue and honestie, that they may see their childrens children, vnto the thirde and fourth generation, vnto thy prayse and honour, through

through Jesus Christ our Lorde, Amen.

O God, which by thy mightie power hast made all thinges of nought, which also (after other thinges set in order) diddest appoint that out of man (created after thine owne image and similitude) woman should take her beginning, and knitting them together, diddest teach that it shoulde neuer be lawfull to put asunder those, whome thou by matrimonie haddest made one. O God, which hast consecrated the state of Matrimonie to such an excellent mysterie, that in it is signified and represented the spirituall marriage and vnitie betwixt Christ and his church: Looke mercifully vpon these thy seruantes, that both this man may loue his wife, according to thy worde, (as Christ did loue his spouse the Church, who gaue him self for it, louing and cherishing it euē as his owne flesh) and also that this woman may be louing & amiable to her husband as Rachel, wise as Rebecca, faithfull and obedient as Sara, and in all quietnesse, sobrietie, & peace, be a follower of holy and godly matrones. O Lorde, blesse them both, and graunt them to inherite thy euerlasting kingdome, through Jesus Christ our Lord. Amen.

Then shall the Priest say.

Almightie God, which at the beginning did create our first parents Adam and Eue, and did sanctifie and ioyne them together in marriage: powre vpō you the riches of his grace, sanctifie and blesse you, that yee may please him both in body and soule, and liue together in holy loue vnto your liues end. Amen.

Then shall begin the Communion. And after the Gospel, shalbe saide a Sermon, wherein ordinarilie (so oft as there is any mariage) the office of man and wife shalbe declared, according to holy Scripture. Or if there be no Sermon, the Minister shall reade this that followeth.

All yee which bee maried, or which intende to take the holy estate of matrimonie vpon you, heare what holy scripture doeth say as touching the duetie of husbandes toward their wiues, and wiues toward their husbands.

Saint Paul in his Epistle to the Ephesians the fift Chapter, doeth giue this commaundement to all maried men, Yee husbands, loue your wiues, euen as Christ loued the Church, and hath giuen himselfe for it, to sanctifie it, purging it in the fountaine of water, through the worde, that he might make it vnto him selfe a glorious congregation, not hauing spotte or wrinckle, or any such thing, but that it shoulde bee holy and blameles. So men are bounde to loue their owne wiues, as their owne bodies. He that loueth his owne wife, loueth himselfe: For neuer did any man hate his owne flesh, but nourisheth and cherisheth it, euen as the Lord doeth the congregation, for we are members of his body, of his flesh, and of his bones. For this cause shall a man leaue father and mother, & shall be ioyned vnto his wife, and they two shall be one flesh. This mysterie is great: but I speake of Christ, and of the congregation. Neuertheles, let euery one of you so loue his owne wife, euen as him selfe.

Colos. 3. Likewise the same Saint Paul writing to the Colossians, speaketh thus to all men that be maryed, Yee men loue your wiues, and be not bitter vnto them.

1. Pet. 3. Heare also what S. Peter the Apostle of Christ, which was himselfe a maried man, saith vnto all men that are maried, Ye husbandes, dwell w̄ your wiues according to knowledge, giuing honour vnto the wife, as vnto the weaker vessell, and as heyres together of the grace of life, so that your prayers bee not hindred.

Hitherto ye haue heard the duetie of the husbande toward the wife. Now likewise ye wiues heare and learne your duties towardes your husbandes, euen as it is playnly set foorth in holy Scripture.

Ephes. 5. Saint Paul (in the forenamed Epistle to the Ephesians) teacheth you thus: Ye Women submit your selues vnto your owne husbandes, as vnto the Lorde. For the husbande is the wiues head, euen as Christ is the head of the Church, and he is also the sauiour of the whole body.

Therefore as the Church or congregation is subiect vnto Christ: So likewise let ỹ wiues also be in subiection vnto their owne husbandes in all thinges. And againe he saith, Let the

wife

wife reuerence her husbande. And (in his Epistle to the Colos- Colos. 3.
sians) Saint Paul giueth you this short lesson, Ye wiues sub-
mit your selues vnto your owne husbandes, as it is conueni-
ent in the Lord.

Saint Peter also doeth instruct you very godly, thus say- 1. Pet. 3.
ing, Let wiues be subiect to their owne husbandes, so that if
any obey not the worde, they may bee wonne without the
worde, by the conuersation of the wiues, while they beholde
your chast conuersation coupled with feare. Whose apparell
let it not be outwarde, with braided heare, and trimming a-
bout with golde, either in putting on of gorgious apparell:
but let the hid man which is in the heart, bee without all cor-
ruption, so that the spirite be milde and quyet, which is a
precious thing in the sight of God. For after this maner (in
the olde time) did the holy women, which trusted in GOD,
apparell themselues, being subiect to their owne husbandes:
as Sara obeyed Abraham, calling him Lord, whose daugh-
ters yee are made doing well, and not being dismayed with a-
ny feare.

The newe maried persons, (the same day of their mariage) must receiue the holy Communion.

The order for the visita-

tion of the sicke.

The Priest entring into the sicke persons house, shall say.

¶ Peace be in this house, and to all that dwell in it.

When he commeth into the sicke mans presence, he shall say kneeling downe.

REmember not Lorde our iniquities, nor the iniqui-
ties of our forefathers. Spare vs good Lorde,
spare thy people whome thou hast redeemed with
thy most precious blood, and be not angrie with vs
for euer.

The viſitation of the ſicke.

Lord haue mercie vpon vs.
Chriſt haue mercie vpon vs.
Lord haue mercie vpon vs.
¶ Our father which art in heauen. &c.
And leade vs not into temptation.

Anſwere.

But deliuer vs from euill. Amen.

Miniſter.

O Lord ſaue thy ſeruant.

Anſwere.

Which putteth his truſt in thee.

Miniſter.

Send him helpe from thy holy place.

Anſwere.

And euermore mightilie defende him.

Miniſter.

Let the enemie haue none aduantage of him.

Anſwere.

Nor the wicked approche to hurt him.

Miniſter.

Be vnto him, O Lord, a ſtrong towre.

Anſwere.

From the face of his enemie.

Miniſter.

O Lord heare our prayers.

Anſwere.

And let our cry come vnto thee.

Miniſter.

LOrde looke downe from heauen, beholde, viſite and releeue this thy ſeruant. Looke vpon him with the eyes of thy mercie, giue him comfort and ſure confidence in thee, defende him from the danger of the enemie, and keepe him in perpetuall peace and ſafetie, through Jeſus Chriſt our Lord, Amen.

HEare vs almightie and moſt mercifull God and Sauiour, extende thy accuſtomed goodneſſe to this thy ſeruaunt, which is grieued with ſickeneſſe: viſite him (O Lorde) as thou diddeſt viſite Peters wyues mother, and the Captaines ſeruaunt.

So

So visite and restore to this sicke person his former health (if it be thy will) or els giue him grace so to take thy visitation, that after this painfull life ended, hee may dwell with thee in life euerlasting, Amen.

Then shall the Minister exhort the sicke person after this fourme, or other like.

DEarely beloued, knowe this, that almightie God is the Lorde of life and death, and ouer al thinges to them perteining, as youth, strength, health, age, weakenes and sicknes. Wherefore, whatsoeuer your sicknes is, know you certeinly that it is Gods visitatiō. And for what cause so euer this sickenesse is sent vnto you, whether it bee to trye your patience for the example of other, and that your faith may be founde in the day of the Lorde, laudable, glorious, and honourable, to the encrease of glorie and endlesse felicitie, or else it be sent vnto you to correct and amende in you whatsoeuer doeth offende the eyes of your heauenly father: knowe you certainly, that if you truely repent you of your sinnes, and beare your sickenesse patiently, trusting in Gods mercie, for his deare Sonne Jesus Christes sake, and render vnto him humble thankes for his Fatherly visitation, submitting your selfe wholly to his will, it shall turne to your profite, and helpe you forward in the right way that leadeth vnto euerlasting life.

If the person visited be very sicke, then the Curate may ende his exhortation in this place.

Take therefore in good worth the chastisement of the Lorde. For whom the Lorde loueth, he chastiseth: yea, as Saint Paul saith, he scourgeth euery sonne which hee receiueth. If ye endure chastisment, he offreth himselfe vnto you, as vnto his owne children. What sonne is he that the father chastiseth not? If ye be not vnder correction (wherof all true children are partakers) then are ye bastards, and not children. Therefore seeing that when our carnal fathers do correct vs, we reuerently obey them: shall wee not now much rather be obedient to our spirituall father, & so liue? And they for a fewe

dayes doe chastise vs after their owne pleasure: but he doeth chastise vs for our profite, to the intent he may make vs partakers of his holines. These wordes (good brother) are Gods wordes, and written in holy Scripture for our comfort and instruction, that wee shoulde patiently and with thankesgiuing, beare our heauenly Fathers correction, whensoeuer by any maner of aduersitie it shall please his gratious goodnesse to visite vs. And there shoulde be no greater comfort to Christian persons, then to bee made like vnto Christ, by suffering patiently aduersities, troubles, and sicknesses. For he himselfe went not vp to ioy, but first hee suffered payne, he entred not into his glorie, before he was crucified: So truely our way to eternall ioy is, to suffer here with Christ, and our doore to enter into eternall life is, gladly to die with Christ, that wee may rise againe from death, and dwell with him in euerlasting life. Now therefore, taking your sickenesse, which is thus profitable for you, patiently, I exhort you in the name of God, to remember the profession which you made vnto God in your baptisme. And forasmuch as after this life, there is a counte to be giuen vnto the righteous Iudge, of whome all must be iudged without respect of persons: I require you to examine your selfe, and your state, both toward God and man, so that accusing and condemning your selfe for your owne faults, you may finde mercy at our heauenly fathers hande, for Christes sake, and not be accused and condemned in that feareful iudgement. Therefore I shall shortly rehearse the articles of our faith, that you may know whether you doe beleeue as a Christian man should, or no.

Here the Minister shall rehearse the articles of the faith, saying thus.

Doest thou beleeue in God the Father almightie? &c.

As it is in Baptisme.

Then shall the Minister examine whether he be in charitie with al the world, exhorting him to forgiue from the bottome of his heart all persons that haue offended him, and if hee haue offended other, to aske them forgiuenesse: and where he hath done iniurie or wrong to any man, that hee make amendes to the vttermost of his power. And if he haue not afore disposed his goods, let him then make his will, and also declare his debtes, what hee oweth, and what is owing vnto him, for discharging of his conscience, and quietnesse of his

his Executors. But men muſt be oft admoniſhed that they ſet an order for their temporall goods and lands, when they be in health.

Theſe words before rehearſed, may be ſaide before the Miniſter begin his prayer, as he ſhall ſee cauſe.

The Miniſter may not forget, nor omitte to moue the ſicke perſon (and that moſt earneſtly) to liberalitie toward the poore.

Here ſhall the ſicke perſon make a ſpeciall confeſſion, if hee feele his conſcience troubled with any weightie matter. After which confeſſion, the Prieſt ſhall abſolue him after this ſort.

OUr Lorde Jeſus Chriſt, who hath left power to his Church to abſolue al ſinners which truely repent and beleeue in him, of his great mercie forgiue thee thyne offences, and by his authoritie committed to me, I abſolue thee from all thy ſinnes, in the name of the father, and of the ſonne, and of the holy Ghoſt. Amen.

And then the Prieſt ſhall ſay the Collect following.

Let vs pray.

OMoſt mercifull God, which according to the multitude of thy mercies, doeſt ſo put away the ſinnes of thoſe which truely repent, that thou remembreſt them no more, open thine eye of mercie vpon this thy ſeruant, who moſt earneſtly deſireth pardon and forgiueneſſe. Renewe in him (moſt louing Father) whatſoeuer hath beene decayed by the fraude and malice of the deuill, or by his owne carnall will and fraileneſſe, preſerue and continue this ſicke member in the vnitie of thy Church, conſider his contrition, accept his teares, aſſwage his paine, as ſhall be ſeene to thee moſt expedient for him. And forasmuch as he putteth his full truſt onely in thy mercie, impute not vnto him his former ſinnes, but take him vnto thy fauour, through the merites of thy moſt dearely beloued ſonne Jeſus Chriſt. Amen.

Then

The visitation of the sicke.

Then shall the Minister say this Psalme.

In te Domine speraui. Psal. 71.

IN thee, O Lorde, haue I put my trust, let me neuer be put to confusion: but rid me, and deliuer me in thy righteousnesse, encline thine eare vnto me, and saue me.

Be thou my strong hold, whereunto I may alway resort: thou hast promised to helpe me, for thou art my house of defence, and my castle.

Deliuer mee, O my God, out of the hand of the vngodly: out of the hande of the vnrighteous and cruel man.

For thou, O Lord God, art the thing that I long for: thou art my hope, euen from my youth.

Through thee haue I beene holden vp euer since I was borne: thou art he that tooke me out of my mothers wombe, my prayse shall alway be of thee.

I am become as it were a monster vnto many: but my sure trust is in thee.

O let my mouth be filled with thy prayse: that I may sing of thy glory and honour all the day long.

Cast me not away in the time of age: forsake me not when my strength fayleth me.

For mine enemies speake against me, and they that lay waite for my soule, take their counsell together, saying: God hath forsaken him, persecute him, and take him, for there is none to deliuer him.

Go not farre from me, O God: my God, haste thee to helpe me.

Let them be confounded & perish, that are against my soule: let them be couered with shame and dishonour, that seeke to doe me euill.

As for me, I wil patiently abide alway: and wil praise thee more and more.

My mouth shal dayly speake of thy righteousnesse and saluation: for I knowe no ende thereof.

I will

I Will goe forth in the strength of the Lorde God: and will make mention of thy righteousnesse onely.

Thou (O God) hast taught me from my youth vp vntill now: therefore I will tell of thy wonderous workes.

Forsake me not, O God, in mine olde age, when I am gray headed: vntill I haue shewed thy strength vnto this generation, and thy power to all them that are yet for to come.

Thy righteousnesse, O God, is very high, & great thinges are they that thou hast done: O God, who is like vnto thee?

O what great troubles and aduersities hast thou shewed me? and yet diddest thou turne and refresh me: yea, & broughtest me from the deepe of the earth againe.

Thou hast brought me to great honour: and comforted me on euery side.

Therefore will I prayse thee and thy faithfulnes, O God, playing vpon an instrument of musicke: vnto thee will I sing vpon the harpe, O thou holy one of Israel.

My lippes will be faine when I sing vnto thee: and so will my soule whom thou hast deliuered.

My tongue also shall talke of thy righteousnesse all the day long: for they are confounded and brought vnto shame that seeke to doe me euill.

Glory be to the father, &c.

As it was in the beginning, &c.

Adding this.

O Sauiour of the worlde, saue vs, which by thy crosse and precious blood hast redeemed vs, helpe vs, wee beseeche thee, O God.

Then shal the Minister say.

THe almightie Lorde, which is a most strong towre to all them that put their trust in him, to whom all thinges in heauen, in earth, and vnder the earth do bowe and obey, be now and euermore thy defence, and make thee know and feele, that there is none other name vnder heauen giuen to man, in whome, and through whome thou maist receiue health and saluation, but onely the name of our Lord Iesus Christ, Amen.

The

The Communion of the ſicke.

FOrasmuch as all mortall men be ſubiect to many ſudden perilles, diſeaſes, & ſickneſſes, and euer vncertaine what time they ſhall depart out of this life: therefore to the intent they may be alwayes in a readineſſe to die, whenſoeuer it ſhall pleaſe almightie God to call them, the Curates ſhall diligently from time to time, but ſpecially in the plague time, exhort their Pariſhioners to the oft receiuing (in the Church) of the holy Communion of the body and blood of our Sauiour Chriſt: which (if they doe) they ſhall haue no cauſe in their ſudden viſitation to be vnquiet for lacke of the ſame. But if the ſicke perſon be not able to come to the Church, and yet is deſirous to receiue the Communion in his houſe, then he muſt giue knowledge ouernight, or els early in the morning, to the Curate, ſignifying alſo how many be appointed to communicate with him: And hauing a conuenient place in the ſicke mans houſe, where the Curate may reuerently miniſter, and a good number to receiue the Communion with the ſicke perſon, with all things neceſſarie for the ſame, he ſhal there miniſter the holy Communion.

The Collect.

ALmightie euerliuing God, maker of mankinde, which doeſt correct thoſe whome thou doeſt loue, and chaſtiſeſt euery one whome thou doeſt receiue: Wee beſeech thee to haue mercie vpon this thy ſeruaunt, viſited with thine hande, and to graunt that he may take his ſickneſſe patiently, and recouer his bodilie health (if it bee thy gratious will) and whenſoeuer his ſoule ſhal depart from the body, it may be without ſpot preſented vnto thee, through Jeſus Chriſt our Lord. Amen.

The Epiſtle.

Heb. 12. MY ſonne, deſpiſe not the correction of the Lorde, neither faint when thou art rebuked of him. For whome the Lorde loueth, him he correcteth: Yea, and he ſcourgeth euery ſonne whom he receiueth.

The

The Communion of the ſicke.

The Goſpell.

VErilie, verilie I ſay vnto you, hee that heareth my Iohn 5.
worde, and beleeueth on him that ſent mee, hath e-
uerlaſting life, and ſhal not come vnto damnation,
but he paſſeth from death vnto life.

¶ At the time of the diſtribution of the holy Sacrament, the Prieſt ſhall firſt receiue the Communion himſelfe, and after miniſter vnto them that be appointed to communicate with the ſicke.

¶ But if any man, either by reaſon of extremitie of ſickneſſe, or for want of warning in due time to the Curate, or for lacke of companie to receiue with him, or by any other iuſt impediment, doe not receiue ỹ Sacrament of Chriſtes body and blood: then the Curate ſhall inſtruct him, that if hee doe truely repent him of his ſinnes, & ſtedfaſtly beleeue that Jeſus Chriſt hath ſuffered death vpon the croſſe for him, and ſhed his blood for his redemption, earneſtly remembring the benefites he hath thereby, and giuing him hearty thanks therefore, he doeth eate and drinke the body and blood of our Sauiour Chriſt profitably to his ſoules health, although he doe not receiue the Sacrament with his mouth.

¶ When the ſicke perſon is viſited, and receiueth the holy Communion al at one time, then the Prieſt for more expedition, ſhall cut off the forme of the viſitation at the Pſalme, In thee, O Lord, haue I put my truſt, and goe ſtraight to the Communion.

¶ In the time of plague, ſweat, or ſuch other like contagious times of ſickneſſes, or diſeaſes, when none of the Pariſh or neighbours can be gotten to communicate with the ſicke in their houſes, for feare of the infection, vpon ſpeciall requeſt of the diſeaſed, the Miniſter may alonely communicate with him.

The order for the buriall

of the dead.

The Prieſt meeting the corps at the Church ſtile, ſhall ſay, or elſe the Prieſtes and Clarkes ſhall ſing, and ſo goe either into the Church, or towards the graue.

Ioh.11. I Am the reſurrection and the life (ſayeth the Lord.) He that beleeueth in me, yea though he were dead, yet ſhall he liue. And whoſoeuer liueth, and beleeueth in mee, ſhal not die for euer.

Iob.19. I know we that my redeemer liueth, and that I ſhal riſe out of the earth in the laſt day, and ſhall be couered againe with my ſkinne, and ſhall ſee God in my fleſh: yea, and I my ſelfe ſhall behold him, not with other, but with theſe ſame eyes.

1.Tim.6. Iob.1. We brought nothing into this worlde, neither may we cary any thing out of this worlde. The Lorde giueth, and the Lorde taketh away. Euen as it pleaſeth the Lorde, ſo commeth thinges to paſſe: Bleſſed be the name of the Lord.

When they come to the graue, while the corps is made ready to be laide into the earth, the Prieſt ſhall ſay, or the Prieſt and Clarkes ſhall ſing.

Iob.14. MAn that is borne of a woman hath but a ſhort time to liue and is full of miſerie. He commeth vp, and is cut downe like a flowre, hee fleeth as it were a ſhadowe, and neuer continueth in one ſtay. In the middeſt of life, we be in death: of whome may we ſeek for ſuccour but of thee, O Lorde, which for our ſinnes iuſtly art diſpleaſed: Yet, O Lorde God moſt holy, O Lorde moſt mightie, O holy & moſt mercifull Sauiour, deliuer vs not into the bitter paynes of eternal death. Thou knoweſt Lord the ſecrets of our hearts, ſhut not vp thy mercifull eyes to our prayers: But ſpare vs Lorde moſt holy, O God moſt mightie, O holy and mercifull Sauiour,

Sauiour, thou most Worthie iudge eternall, suffer vs not at our last houre for any paynes of death to fall from thee.

Then while the earth shall be cast vpon the body by some standing by, the Priest shall say.

FOr as much as it hath pleased almightie God of his great mercie, to take vnto him selfe the soule of our deare brother here departed, Wee therfore commit his body to the ground, earth to earth, ashes to ashes, dust to dust, in sure and certaine hope of resurrection to eternall life, through our Lorde Jesus Christ, Who shall change our vile bodie, that it may be like vnto his glorious bodie, according to the mightie working, whereby he is able to subdue all things to him selfe.

Then shalbe saide or sung.

I heard a voyce from heauē, saying vnto me, Write, From henceforth blessed are the dead which die in the Lorde. Euen so saith the spirit, that they rest from their labours.

Then shall followe this Lesson, taken out of the xv. Chapter to the Corinthians, the first Epistle.

CHrist is risen from the dead, and become the first fruites of them that sleepe. For by a man came death, and by a man came the resurrection of the dead. For as by Adam all die, euen so by Christ shall all be made aliue, but euery man in his owne order. The first is Christ, then they that are Christes at his comming. Then commeth the ende, when hee hath deliuered vp the kingdome to God the father, when he hath put downe all rule, and all authoritie and power. For he must raigne till he haue put all his enemies vnder his feete. The last enemie that shall be destroyed, is death. For he hath put all things vnder his feete. But whē he saith, all things are put vnder him: it is manifest that he is

excepted

excepted which did put all thinges vnder him. When all thinges are subdued vnto him, then shall the Sonne also him selfe bee subiect vnto him that put all thinges vnder him, that God may bee all in all. Else what doe they which are baptized ouer the dead, if the dead rise not at all? why are they then baptized ouer them? yea, and why stande wee alway then in ieopardie? By our reioycing which I haue in Christ Iesu our Lorde, I die dayly. That I haue fought with beastes at Ephesus after the maner of men, what aduantageth it mee, if the dead rise not againe? Let vs eate and drinke, for to morowe we shall die. Be not ye deceiued, euill wordes corrupte good maners. Awake truely out of sleepe, and sinne not. For some haue not the knowledge of God, I speake this to your shame. But some man will say, Howe arise the dead? with what body shall they come? Thou foole, that which thou sowest, is not quickened except it die. And what sowest thou? Thou sowest not that bodie that shall be, but bare corne, as of wheat or some other: but God giueth it a bodie at his pleasure, to euery seede his owne bodie. All flesh is not one maner of flesh: but there is one maner of flesh of men, another maner of flesh of beastes, another of fishes, another of birdes. There are also celestiall bodies, and there are bodies terrestriall. But the glorie of the celestiall is one, and the glorie of the terrestriall is another. There is one maner glory of the Sunne, and another glorie of the Moone, and another glory of the Starres. For one Starre differeth from another in glory. So is the resurrection of the dead. It is sowen in corruption, it riseth againe in incorruption. It is sowen in dishonour, it riseth againe in honour. It is sowen in weakenesse, it riseth againe in power. It is sowen a naturall bodie, it riseth againe a spirituall bodie. There is a naturall body, and there is a spirituall bodie: As it is also written, The first man Adam was made a liuing soule, and the last Adam was made a quickening spirite. Howbeit, that is not first which is spirituall, but that which is naturall, and then that which is spirituall. The first man is of the earth, earthie. The seconde man is the Lorde from heauen, heauenly. As is the

earthie,

earthy, such are they that be earthie. And as is the heauenly, such are they that are heauenly. And as we haue borne the image of the earthie, so shall wee beare the image of the heauenly. This say I brethren, that flesh and blood can not inherite the kingdome of GOD, neither doeth corruption inherite incorruption. Beholde, I shewe you a mysterie, wee shall not all sleepe: but wee shall all bee changed and that in a moment, in the twinckling of an eye, by the last trumpe. For the trumpe shall blowe, and the dead shall rise incorruptible, and we shall be changed: For this corruptible, must put on incorruption, and this mortall, must put on immortalitie. When this corruptible hath put on incorruption, and this mortall hath put on immortalitie, then shall bee brought to passe the saying that is written: Death is swallowed vp into victorie: Death, where is thy sting: Hell, where is thy victorie: The sting of death is sinne, and the strength of sinne is the lawe. But thankes bee vnto God, which hath giuen vs victory through our Lord Jesus Christ. Therefore my deare brethren, be ye stedfast and vnmoueable, alwayes ryche in the worke of the Lord, for as much as ye knowe howe that your labour is not in vaine in the Lorde.

The lesson ended, the Priest shall say.

Lord haue mercie vpon vs.

Christ haue mercie vpon vs.

Lord haue mercie vpon vs.

℣ Our father which art in heauen. &c.

And leade vs not into temptation.

Answere.

But deliuer vs from euill. Amen.

The Priest.

ALmightie God, with whome doe liue the spirites of them that depart hence in the Lorde, and in whome the soules of them that be elected, after they be deliuered from the burden of the flesh, bee in ioy and felicitie: We giue thee heartie thankes, for that it hath pleased thee to deliuer this N. our brother out of the miseries of this sinfull

full World, beseeching thee, that it may please thee of thy gracious goodnes, shortly to accomplish ỳ number of thine elect, and to hasten thy kingdome, that wee with this our brother and all other departed in the true faith of thy holy name, may haue our perfect consummation and blysse, both in body and soule, in thy eternall and euerlasting glory. Amen.

The Collect.



Merciful God, the father of our Lorde Jesus Christ, who is the resurrection and the life, in whome whosoeuer beleeueth, shall liue, though hee die, and whosoeuer liueth and beleeueth in him, shal not die eternally, who also taught vs (by his holy Apostle Paul) not to be sory as men without hope, for them ỳ sleepe in him: wee meekely beseech thee (O Father) to rayse vs from the death of sinne, vnto the life of righteousnesse, that when we shall depart this life, wee may rest in him, as our hope is this our brother doeth, and that at the generall resurrection in the last day, wee may bee founde acceptable in thy sight, and receiue that blessing which thy welbeloued sonne shall then pronounce to all that loue and feare thee, saying, Come ye blessed children of my father, receiue the kingdome prepared for you from the beginning of the World. Graunt this, we beseech thee, O mercifull father, thorowe Jesus Christ our mediatour and redeemer. Amen.

The

The thankesgiuing of vvo-

men after chylde byrth, commonly called the Churching of women.

The woman ſhall come into the Church, and there ſhall kneele downe in ſome conuenient place, nigh vnto the place where the Table ſtandeth, and the Prieſt ſtanding by her, ſhall ſay theſe wordes, or ſuch like, as the caſe ſhall require.

FOraſmuch as it hath pleaſed almightie God of his goodnes to giue you ſafe deliuerance, and hath preſerued you in the great daunger of chylde byrth: ye ſhall therefore giue heartie thankes vnto God, and pray.

Then ſhall the Prieſt ſay this Pſalme.

I Haue lifted vp mine eyes vnto the hilles: from whence commeth my helpe. Pſal. 121.

My helpe commeth euen from the Lorde: which hath made heauen and earth.

He will not ſuffer thy foote to be moued: and he that keepeth thee will not ſleepe.

Behold, he that keepeth Iſrael: ſhall neither ſlumber nor ſleepe.

The Lorde himſelfe is thy keeper: the Lorde is thy defence vpon thy right hand.

So that the Sunne ſhall not burne thee by day: nor the moone by night.

The Lorde ſhall preſerue thee from all euill: yea, it is euen he that ſhall keepe thy ſoule.

The Lorde ſhall preſerue thy going out, and thy comming in: from this time forth for euermore.

Glory be to the father, and to the ſonne, &c.

As it was in the beginning, &c.

Lord haue mercie vpon vs.

Chriſt haue mercie vpon vs.

Lord haue mercie vpon vs.

Churching of women.

¶ Our father which art in heauen. &c.
And leade vs not into temptation.

Answere.

But deliuer vs from euill. Amen.

Priest.

O Lord saue this woman thy seruant.

Answere.

Which putteth her trust in thee.

Priest.

Be thou to her a strong towre.

Answere.

From the face of her enemie.

Priest.

Lord heare our prayer.

Answere.

And let our cry come vnto thee.

Priest.

¶ Let vs pray.



Almightie GOD which hast deliuered this woman thy seruaunt from the great paine and perill of childe byrth: graunt wee beseech thee, most mercifull father, that shee, through thy helpe, may both faithfully liue, and walke in her vocation, according to thy will, in this life present, and also may bee partaker of euerlasting glorie in the life to come, through Iesus Christ our Lorde. Amen.

The woman that commeth to giue her thankes, must offer accustomed offrings: and if there be a Communion, it is conuenient that shee receiue the holy Communion.

A Commi-

A commination againſt ſinners, with certaine prayers to be vſed diuerſe times in the yeere.

After Morning prayer, the people being called together by the ringing of a bell, and aſſembled in the Church, the Engliſh Letanie ſhall be ſaide, after the accuſtomed maner: Which ended, the Prieſt ſhall goe into the pulpit, and ſay thus.

BRethren, in the primitiue Church there was a godly diſcipline, that at the beginning of Lent, ſuch perſons as were notorious ſinners, were put to open penaunce, and puniſhed in this world, that their ſoules might be ſaued in the day of the Lord: and that other admoniſhed by their example, might bee the more afraid to offend.

In the ſtead whereof, vntill the ſayd diſcipline may be reſtored againe, (which thing is much to be wiſhed) it is thought good, that at this time (in your preſence) ſhoulde bee read the generall ſentences of Gods curſing againſt impenitent ſinners, gathered out of the xxvii. Chapter of Deuteronomie, and other places of Scripture: and that ye ſhoulde anſwere to euery ſentence, Amen: to the intent that you, being admoniſhed of the great indignation of God againſt ſinners, may the rather bee called to earneſt and true repentance, and may walke more warily in theſe dangerous dayes, fleeing from ſuch vices, for the which ye acknowe with your owne mouthes, the curſe of God to be due.

Curſed is the man that maketh any carued or molten image, an abomination to the Lord, the worke of the hands of the craftesman, and putteth it in a ſecrete place to worſhip it.

And the people ſhall anſwere and ſay,

Amen.

Miniſter.

Curſed is he that curſeth his father and mother.

Anſwere.

Amen.

Miniſter.

A Commination.

Minister.

Cursed is he that remoueth away the marke of his neighbours land.

Answere.

Amen.

Minister.

Cursed is hee that maketh the blinde to goe out of his way.

Answere.

Amen.

Minister.

Cursed is hee that letteth in iudgement the right of the stranger, of them that be fatherlesse, and of widowes.

Answere.

Amen.

Minister.

Cursed is he that smiteth his neighbour secretly.

Answere.

Amen.

Minister.

Cursed is he that lieth with his neighbours wife.

Answere.

Amen.

Minister.

Cursed is hee that taketh reward to slay the soule of innocent blood.

Answere.

Amen.

Minister.

Cursed is hee that putteth his trust in man, and taketh man for his strength, and in his heart goeth from the Lord.

Answere.

Amen.

Minister.

Cursed are the vnmerciful, the fornicatours, and adulterers, and the couetous persons, the worshippers of images, slaunderers, murtherers, and periurers.

Answere.

Amen.

Minister.

A Commination.

Minister.

NOw seeing that all they bee accursed (as the Prophete Dauid beareth witnes) which doe erre and goe astray from the commaundements of God, let vs (remembring the dreadfull iudgement hanging ouer our heads, & being alwayes at hande) returne vnto our Lorde God, with all contrition & meekenesse of heart, bewayling and lamenting our sinfull life, knowledging & confessing our offences, and seeking to bring forth worthy fruites of penaunce. For nowe is the Axe put vnto the roote of the trees, so that euery tree which bringeth not forth good fruite, is hewen downe, and cast into the fire. It is a fearefull thing to fall into the hands of the liuing God: he shal powre downe rayne vpon the sinners, snares, fire, and brimstone, storme and tempest, this shalbe their portion to drinke. For loe, the Lord is comming out of his place, to visite the wickednes of such as dwell vpon the earth. But who may abide the day of his comming? who shall be able to endure when he appeareth? his fan is in his hand, & he will purge his floore, & gather his wheate into the barne, but he wil burne the chaffe with vnquencheable fire. The day of the Lord commeth as a theefe in the night: and when men shall say peace, and all things are safe, then shal sudden destruction come vpon them, as sorowe commeth vpon a woman trauailing with childe, & they shall not escape. Then shall appeare the wrath of God in the day of vengeance, which obstinate sinners, through the hardnes of their heart, haue heaped vnto thēselues, which despised the goodnes, patience, & long sufferance of God, when he called them continually to repentance. Then shall they call vpon me (saith the Lord) but I will not heare, they shal seeke me early, but they shal not finde me, & that because they hated knowledge, & receiued not the feare of the Lord, but abhorred my counsell, & despised my correction. Then shall it be too late

Psal. 119.

Matth. 3.

Heb. 10.

Psal. 10.

Esai 26.

Mal. 3.

Matth. 3.

1. Thes. 5.

Rom. 2.

Prou. 1.

to

to knocke, when the dooze shall bee shut, and too late to crye
foz mercie, when it is the time of iustice. O terrible voyce of
most iust iudgement, which shall bee pzonounced vpon them,
Mat.25. when it shall be saide vnto them, Goe ye cursed into the fire e-
uerlasting, which is pzepared foz the Deuill and his angels.
2.Cor.6. Therefoze brethren, take we heede betime, while the day of
saluation lasteth, foz the night commeth, when none can
Iohn.9. worke: but let vs while we haue the light, beleeue in the light,
and walke as the children of the light, that we be not cast into
Mat.25. the vtter darkenes, where is weeping and gnashing of teeth.
Let vs not abuse the goodnes of God, which calleth vs mer-
cifully to amendment, and of his endlesse pitie pzomiseth vs
fozgiuenesse of that which is past, if (with a whole minde and
Esai.1. true heart) we returne vnto him. Foz though our sinnes be
as redde as scarlet, they shall be as white as snowe: & though
they be like purple, yet shall they be as white as wool. Turne
Ezec.28. you cleane (sayth the Lozde) from all your wickednesse, and
your sinne shall not be your destruction. Cast away from you
all your vngodlines that ye haue done, make you new hearts,
and a newe spirit. Wherefoze will ye die, O ye house of Isra-
el, seeing that I haue no pleasure in the death of him that dy-
eth, sayth the Lozde God: turne you then, and yee shall liue.
1.Ioh.2. Although we haue sinned, yet haue we an aduocate with the
father, Iesus Christ the righteous, and he it is that obteineth
Esai.53. grace foz our sinnes. Foz hee was wounded foz our offences,
and smitten foz our wickednes. Let vs therefoze returne vnto
him, who is ỹ merciful receiuer of all true penitent sinners, as-
suring our selues that he is redy to receiue vs, & most willing-
ly to pardō vs, if we come vnto him with faithful repentance,
if we will submit our selues vnto him, & from henceforth walk
Mat.11. in his wayes, if wee will take his easie yoke and light burden
vpon vs, to followe him in lowlines, patience, & charitie, and
bee ordered by the gouernaunce of his holy spirite, seeking al-
waies his glozy, and seruing him duely in our vocation, with
thankesgiuing. This if we doe, Christ will deliuer vs from
the curse of the lawe, & from the extreme malediction which
shall light vpon them that shalbe set on the left hand, & he will
Mat.25. set vs on his right hande, and giue vs the blessed benediction

of

of his father, commanding vs to take possession of his glorious kingdome, vnto the which he vouchsafe to bring vs all, for his infinite mercie. Amen.

Then shall they all kneele vpon their knees: and the Priest and Clarkes kneeling (where they are accustomed to say the Letany) shall say this Psalme, Miserere mei Deus.

HAue mercy vpon me, O God, after thy great goodnesse: according to the multitude of thy mercies doe away mine offences. Miserere mei. Psal. 51.

Washe mee throughly from my wickednesse: and clense mee from my sinne.

For I knowledge my faultes: and my sinne is euer before me.

Against thee only haue I sinned, and done this euill in thy sight: that thou mightest be iustified in thy saying, and cleare when thou art iudged.

Behold, I was shapen in wickednes: and in sinne hath my mother conceiued me.

But loe, thou requirest trueth in the inward parts: & shalt make me to vnderstand wisedome secretly.

Thou shalt purge me with Hysope, and I shall bee cleane: thou shalt wash me, and I shall be whiter then snow.

Thou shalt make me heare of ioy and gladnesse: that the bones which thou hast broken may reioyce.

Turne thy face from my sinnes: and put out all my misdeedes.

Make mee a cleane heart, O God: and renewe a right spirite within me.

Cast me not away from thy presence: and take not thy holy spirit from me.

O giue me the comfort of thy helpe againe: and stablish me with thy free spirit.

Then shall I teach thy wayes vnto the wicked: and sinners shalbe conuerted vnto thee.

Deliuer

A Commination.

Deliuer me from bloodguiltineſſe, O God, thou that art the God of my health: and my tongue ſhall ſing of thy righteouſneſſe.

Thou ſhalt open my lippes (O Lorde:) my mouth ſhall ſhewe thy prayſe.

For thou deſireſt no ſacrifice, els woulde I giue it thee: but thou delighteſt not in burnt offring.

The ſacrifice of God is a troubled ſpirit: a broken and contrite heart (O God) ſhalt thou not deſpiſe.

O be fauourable and gratious vnto Sion: builde thou the walles of Hieruſalem.

Then ſhalt thou bee pleaſed with the ſacrifice of righteouſneſſe, with the burnt offerings and oblations: then ſhall they offer young bullockes vpon thine altar.

Glory be to the father, &c.

As it was in the beginning, &c.

Lord haue mercie vpon vs.

Chriſt haue mercie vpon vs.

Lord haue mercie vpon vs.

Our father which art in heauen. &c.

And leade vs not into temptation.

Anſwere.

But deliuer vs from euill. Amen.

Miniſter.

O Lord ſaue thy ſeruants.

Anſwere.

which put their truſt in thee.

Miniſter.

Send vnto them helpe from aboue.

Anſwere.

And euermore mightily defend them.

Miniſter.

Helpe vs O God our ſauiour.

Anſwere.

And for the glory of thy names ſake deliuer vs, be merciful vnto vs ſinners for thy names ſake.

Miniſter.

O Lord heare our prayers.

Anſwere.

And let our cry come vnto thee.

O Lord, tho' that by thy Power rulest for ever, whose Eyes beholds Let the Nations, Let not the Rebellious exalt themselues; Psa: 66. 7

A Commination.

Let vs pray.

O Lord wee beseech thee mercifully heare our prayers, and spare all those which confesse their sinnes to thee, that they (whose consciences by sinne are accused) by thy mercifull pardon may bee absolued through Christ our Lord. Amen.

O Most mightie God & mercifull Father, which hast compassion of al men, and hatest nothing that thou hast made, which wouldest not the death of a sinner, but that hee should rather turne from sinne, and be saued: mercifully forgiue vs our trespasses, receiue and comfort vs, which bee grieued and wearied with the burden of our sinne. Thy propertie is to haue mercie, to thee it onely appertaineth to forgiue sinnes. Spare vs therefore, good Lorde, spare thy people whome thou hast redeemed: enter not into iudgement with thy seruantes, which bee vile earth, & miserable sinners: but so turne thine yre from vs, which meekely knowledge our vilenes, and truely repent vs of our faultes: so make haste to helpe vs in this worlde, that we may euer liue with thee in the worlde to come, through Iesus Christ our Lord, Amen.

Then shall the people say this that followeth, after the Minister.

TUrne thou vs, O good Lord, and so shall we be turned: be fauourable, O Lord, be fauourable to thy people, which turne to thee in weeping, fasting, and praying: for thou art a mercifull God, full of compassion, long suffring, and of great pitie. Thou spareſt when wee deserue punishment, and in thy wrath thinkeſt vpon mercie. Spare thy people good Lord, spare them, and let not thine heritage be brought to confusion.

Heare vs, O Lord, for thy mercie is great, and after the multitude of thy mercies looke vpon vs.

Rede the Charter at the end of the reading of the Lawes the next after the Godly prayers next ye Singinge Psalmes.

Concerninge ffaith in Prayer, wth the Excellency thereof
ffl is no Name to forbid except a man should carefully
in Prayer. Ark. 15. 9. Rom. 1. 7. 1 Cor. 1. 2.
Rom. 1. 6. 7. ffl is faith wth must make vs Thankfull in the word,
Psalm 4. 2 ffl is faith wth must make vs Obedient
2 Cor. 15. 58 ffl is faith wth must make vs Cheerfull in afflictions
Heb. 10. 36. 35 ffl is faith wth must make vs patient in Triall
Ezra. 11. 33. 36 ffl is faith wth must make vs resolute in Defences
Rom. 4. 20. 10 ffl is faith wth must make vs Confident in Christ
Rom. 4. 7 ffl is faith wth must make vs fruitfull.
Heb. 10. 38 And in death ffl is faith wth must make vs victorious
Rev. 8. 37. 38
1 Pet. 5. 8.
2 Thes. 6. 16.

Christ is a garment ffaith putt him on
Christ is A foundation ffaith build him
Christ is ascended wt ye Church & graffed into him by faith
Christ is the husband ffaith by all Consent & Consent makes
the match,
Christ is the food & we the body nourished, by faith

Let vs assure o^r selues there is greater efficacy in Christe bloud to clense vs, then
in Adams seed to staine vs, in Christe bloud for o^r purgation.
then in Adams seed for o^r polution And that Christ hath
purchased for vs a life wch shall neu end in death
Let vs therfore pray wth the holy Ghost 1 Cron 29. 18. Keep this for
ever in the Imagination of the thoughts of the hart of thy People
O Lord & stablish their hart vnto thee,
Christ by his will begeathed heauen to vs Jo^n 17. 24 ffather I will that
they also whō thou hast giuen me be where I am. &c And by the
death of the Testator this will is of force & againe Jo^n 14. 19
Because I liue ye^t shall liue also & ye^t 15. 9. As the father hath
loued me, so haue I loued you^u continew ye^t in my loue. & Luke
22. 29 As the father hath appointed A kingdo to me so I Appoint it
vnto you & 12. 32 feare not lyttle flock it is yo^r ffathers
good pleasure to giue you^u the kingdome

Psal 31. 26 O Loue ye^t Lord all ye^t his Saints for ye^t Lord preserueth them that are faithfull
97. 10 O ye^t that loue the Lord hate that ye^t hate ye^t thinge that is euill
34. 8 O taste & see how gratious the Lord is. Blessed is y^e man that trusteth in him

Jo 6.37 All that the father giueth me, shall come to me & he that cometh to me I will in no wise cast out 8.14.9 because I liue ye shall liue also

THE Pſalter or Pſalmes

of Dauid, after the tranſlation **of the great Bible, appointed** *as it ſhall be ſung or ſaid in Churches.*

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Cum priuilegio Regiæ Maieſtatis. 1586

Rom 12.14 Bleſs & ſay & curſe not
Pſal. 34.9 O feare the Lord) ye that be his Saints, for they that feare him
lacke nothinge; & Pro: 8.13 The feare of ye Lord) is to hate euill &
33.16 Beholde ye eye of ye Lord) is vpon them that feare him & vpon them that
put their truſt in his mercy
69.33. Seeke after God) & yor ſoule ſhall liue; ſe 105.4 & Math 6.33

of the Infinite & Abundant Cumfort that euy true
Belew ought to haue, out of the Sacred truth.

Mar. 9. 23. All thinge are Possible to him that beleeueth
first Jo^n 1. 12 They haue priuiledge to become the Sonnes of God)
euen to them that Beleeue on his Name; Gall. 3. 26
Ark. 10. 43 They haue Remission of sinnes whosoeu beleeueth on him
Se. 5. 31:
13. 39 And by him all that beleeue are Justified fro all things
Ephe. 1. 13 And after that they beleeue, they are Sealed w^th the
holy Spirit of promise
Jo^n 17. 20. And Christe prayer is for them
5. 24. And they haue Eternall life: & 3. 15 & 6. 47: 1. Jo^n 5. 13
1. Pet 2. 6. And shall not be Confounded; & Jo^n 3. 18.
1. 8 And they Reioyce w^th Joy vnspeakable
Hebr. 4. 3 And they enter in to Rest; & 1 Thess. 2. 13, effectu all faith
Jo^n 12. 46 And abide not in darkenes

by faith we liue, Rom. 1. 17. Hebr. 10. 38. Jo^n 3. 36. Galla. 3. 11
11. 20. & 5. 1.

1 Jo^n 5. 4. And by it we ourume the world; Rom. 8. 37. 38
Gall. 3. 26 And by it we are the Children of God)
14 And we receaue the promised Spirit
Ark. 15. 9. And by faith o^r hart are purified; 1. Pet. 1. 22
26. 18. And by it we are Sanctified: & 2 Thess. 2. 13.
Ephe 2. 8. And by it Christ dwells in vs; Ephe. 3. 17.
Rom. 15. 13 And Joy & Peace in beleeueinge
8. 14. for as many as are led by y^e Spirit of God) they are y^e Sonnes
of God)
17. And if Children, then heyres, heyres of God & Joint heires
w^th Christ
32 He that Spared not his owne Sonne, but deliuered him by
for vs all, how shall he not w^th him also freely giue vs all things
Rom 5. 9. Much more then being now Justified by his bloud, we shalbe
Saued fro wrath through him. & 3. Titus 3. 7.
1 Cor. 2. 12 And we haue Receaued, not the Spirit of the world.
But the Spirit w^ch is of God) that we might know the things
that are freely giuen to vs of God)
1. Jo^n 3. 3 And euy man that hath this hope in him Purifieth himselfe
euen as he is pure:
Math 11. 29 Learne of me for I am meeke & lowly in hart, And y^e shall
finde Rest vnto yo^r Soules: Luke 21. 19. In yo^r patience Possess
y^e yo^r Soules

The Psalmes of Dauid.

Beatus vir qui non abiit. Psal. i.

BLessed is the man that hath not walked in the counsaile of the vngodly, nor stand in the way of sinners: and hath not sit in the seate of the scornefull. Morning prayer.

But his delight is in the lawe of the Lorde: and in his lawe will he exercise himselfe day and night. 2. Iosua. 1. 8.

And hee shall be like a tree planted by the water syde: that will bring forth his fruite in due season. 3.

His leafe also shall not wither: and looke whatsoeuer he doeth, it shall prosper. 4.

As for the vngodly it is not so with them: but they are like the chaffe which the winde scattereth away from the face of the earth. 5.

Therefore the vngodly shall not bee able to stande in the iudgement: neither the sinners in the congregation of the righteous. 6.

But the Lord knoweth the way of the righteous: and the way of the vngodly shall perish. 7.

Ps. 1. 2. 9

Quare fremuerunt gentes. Psal. ii.

WHy doe the heathen so furiously rage together: & why doe the people imagine a vaine thing? 1

The kings of the earth stand vp, & the rulers take counsaile together: against the Lord, & against his anointed. 2.

Let vs breake their bonds asunder: and cast away their cordes from vs. 3.

He that dwelleth in heauen shall laugh them to scorne: the Lord shall haue them in derision. 4.

Then shall hee speake vnto them in his wrath: and vexe them in his sore displeasure. 5

Yet haue I set my King: vpon my holy hill of Sion. 6

I will preach the lawe, whereof the Lord hath sayde vn- 7.

7. Penitentiall Psalmes

6. 32 38 51 102 130 143

Iudock Smith

7. Consolatory Psalmes

15 27 34 37 43 49 73

Hib Book

7. Psalmes of thanksgiuing

8 30 34 103 111 138

Pſal. 3. 4.

to me: thou art my ſonne, this day haue I begotten thee.

8. Deſire of mee, and I ſhall giue thee the heathen for thine inheritance: and the vttermoſt parts of the earth for thy poſſeſſion.

9. Thou ſhalt bruſe them with a rodde of yron; and breake them in peeces like a potters veſſell.

10. Be wiſe nowe therefore, O ye kinges: bee learned ye that are iudges of the earth.

11. Serue the Lorde in feare: and reioyce vnto him with reuerence. Pſ. 34. 7. 89. & Act. 20. 19.

12. Kiſſe the ſonne leſt hee be angrie, and ſo ye periſh from the right way: if his wrath be kindled (yea but a litle) bleſſed are all they that put their truſt in him.

Domine quid. Pſal. iii.

1. LOrd how are they encreaſed that trouble mee: many are they that riſe againſt me.

2. Many one there bee that ſay of my ſoule: there is no helpe for him in his God.

3. But thou, O Lord, art my defender: thou art my worſhip, and the lifter vp of my head.

4. I did call vpon the Lord with my voyce: and hee heard me out of his holy hill.

5. I layde me downe and ſlept, and roſe vp againe: for the Lord ſuſteyned me.

6. I will not be afrayd for ten thouſands of people: that haue ſet themſelues againſt me round about.

7. Vp Lord, and helpe me, O my God: for thou ſmiteſt all mine enemies vpon the cheeke bone, thou haſt broken the teeth of the vngodly.

8. Saluation belongeth vnto the Lorde: and thy bleſſing is vpon the people.

Cum inuocarem. Pſal. iiii.

HEare mee when I call, O God of my righteouſnes: for thou haſt ſet me at libertie when I was in trouble, haue mercie vpon me, and hearken vnto my prayer.

2. O ye ſonnes of men, howe long will yee blaſpheme mine honour: and haue ſuch pleaſure in vanitie, and ſeeke after leaſing:

Psa. 5.

Knowe this also, that the Lorde hath chosen to him selfe the man that is godly: when I call vpon the Lorde, he will heare me. 3.

Stande in awe, and sinne not: commune with your owne heart, and in your chamber, and be stil. ſ. 119. 59. & 77. 6. 4. ſ. 77. 6.

Offer the sacrifice of righteousnes: and put your trust in the Lord. ſ. 50. 14 & 66. 12. 5.

There be many that say: Who wil shew vs any good? 6.

Lord lift thou vp the light of thy countenance vpon vs. 7.

Thou hast put gladnesse in my heart: since the time that their corne and wine and oyle increased. 8.

I will laye me downe in peace, and take my rest: for it is thou Lord onely that makest me dwel in safetie. 9.

Verba meditationibus. Psal. v.

PVnder my wordes, O Lorde: consider my meditation. 1.

O hearken thou vnto the voyce of my calling, my king and my God: for vnto thee will I make my prayer. 2.

My voyce shalt thou heare betimes, O Lorde: early in the morning will I direct my prayer vnto thee, and will looke vp. ſ. 119. 147. & 149. ſ. 92. 2. 3.

For thou art the God that hast no pleasure in wickednesse: neither shall any euill dwell with thee. 4.

Such as bee foolish shall not stande in thy sight: for thou hatest all them that worke vanitie. 5.

Thou shalt destroy them that speake leasing: the Lorde will abhorre both the bloodthirstie and deceitfull man. 55. 25. & 10. 3. 6.

But as for me, I will come into thy house, euen vpon the multitude of thy mercie: and in thy feare will I worshippe toward thy holy temple. 7. 138. 9.

Leade mee O Lorde, in thy righteousnes, because of mine enemies: make thy way plaine before my face. 8.

For there is no faithfulnesse in his mouth: their inwarde partes are very wickednes. 9.

Their throte is an open sepulchre: they flatter with their tongue. 10.

Destroye thou them, O God, let them perish through their owne imaginations: cast them out in the multitude of 11.

their vngodlines, for they haue rebelled against thee.

12 And let all them that put their trust in thee, reioyce: they shall euer be giuing of thankes, because thou defendest them, they that loue thy name shalbe ioyfull in thee. 140. 13

13 For thou Lorde wilt giue thy blessing vnto the righteous: and with thy fauourable kindnesse wilt thou defende him, as with a shielde. 64. 10.

Domine ne in furore. Psalm. vi.

Euening prayer.

Penetentiall.



LOrde rebuke mee not in thine indignation: neyther chasten me in thy displeasure. 38. 1

2 Haue mercy vpon me, O Lorde, for I am weake: O Lorde heale me, for my bones are vexed.

3 My soule is also sore troubled: but Lord how long wilt thou punish me?

4 Turne thee, O Lorde, & deliuer my soule: O saue me for thy mercies sake.

5 For in death no man remembreth thee: and who will giue thee thankes in the pit?

6 I am wearie of my groning, euery night wash I my bed: and water my couch with my teares.

7 My beautie is gone for very trouble: and worne away because of all mine enemies.

8 Away from mee all ye that worke vanitie: for the Lorde hath heard the voyce of my weeping.

9 The Lord hath heard my petition: the Lord will receiue my prayer.

10 All mine enemies shall be confounded and sore vexed: they shalbe turned backe, and put to shame suddenly.

Domine deus meus. Psalm. vii.

OLorde my God, in thee haue I put my trust: saue mee from all them that persecute me, and deliuer me.

2 Least hee deuoure my soule like a Lion, and teare it in pieces: while there is none to helpe.

3 O Lorde my God, if I haue done any such thing: or if there

Psalmes of thankes. 5. 12: 7. 18: 9. 1: 16. 8: 30. 12: 33. 1: 34. 1: 52. 10: 56. 12 (92: 35. 18) 57. 10: 75. 1: 86. 12: 92. 1: 97. 12: 99. 3: 107. 22: 109. 29: 111. 1. 116. 15: 119. 7. & 62: 138. 1: 139. 13: 140. 13: 145. 2: 147. 1. 7. 106. 45. 79. 13. 105. 1. 106. 1. 118. 1. 29. 122. 4.

there be any wickednes in my handes.

If I haue rewarded euill vnto him that dealt friendely with me: yea, I haue delyuered him that without any cause is mine enemie. 4.

Then let mine enemies persecute my soule, and take me: yea, let him tread my life downe vpon the earth, & lay mine honour in the dust. 5.

Stand vp, O Lord, in thy wrath, and lift vp thy selfe: because of the indignation of mine enemies, arise vp for me in the iudgment that thou hast commanded. 6.

And so shall the congregation of the people come about thee: for their sakes therfore lift vp thy selfe againe. 7.

The Lord shall iudge the people, giue sentence with mee, O Lord: according to my righteousnes, and according to the innocencie that is in me. 8.

Oh let the wickednes of the vngodly come to an end: but guide thou the iust. 9.

For the righteous God: trieth the very hearts & reynes. 10.

My helpe commeth of God: which preserueth them that are true of heart. 11.

God is a righteous iudge, strong and patient: and God is prouoked euery day. 12.

If a man will not turne, he will whet his sword: he hath bent his bowe, and made it ready. 13.

He hath prepared for him the instruments of death: her ordeyneth his arrowes against the persecutours. 14.

Beholde, he trauaileth with mischiefe: hee hath conceiued sorow, and brought forth vngodlinesse. 15.

He hathe grauen and digged vp a pit: and is fallen himself into the destruction that he made for other. 16.

For his trauayle shall come vpon his owne head: and his wickednes shall fall on his owne pate. 17.

I will giue thanks vnto the Lord, according to his righteousnesse: & will praise the name of the Lord the most high. 18.

Domine dominus. Psal. viii.

O Lord our gouernour, howe excellent is thy name in all the world: thou hast set thy glory aboue the heauens. 1.

Out of the mouth of very babes & sucklings hast thou 2.

ordeyned strength, because of thine enemies: that thou mightest still the enemie and the auenger.

3 For I will consider the heauens, euen the workes of thy fingers: the Moone and the starres which thou hast ordeined.

ff 103. 15. 4 What is man that thou art mindfull of him: and the sonne of man that thou visitest him? 144. 3. 4. Heb. 2. 17. 18

5 Thou madest him lower then the angels: to crowne him with glory and worship.

6 Thou makest him to haue dominion of the workes of thy handes: and thou hast put all things in subiection vnder his feete.

7 All sheepe and oxen: yea, and the beastes of the fielde.

8 The foules of the ayre, and the fishes of the sea: & whatsoeuer walketh through the paths of the seas.

9 O Lord our gouernour: how excellent is thy name in all the worlde?

Confitebor tibi. Psal. ix.

Morning prayer.

ff 89. 1. 116. 2. 118. 1. 145. 1. 2.

I Will giue thankes vnto thee, O Lorde, with my whole heart: I will speake of all thy marueilous workes.

2 I will bee glad and reioyce in thee: yea, my songes will I make of thy name, O thou most highest.

3 While mine enemies are driuen backe: they shall fall and perishe at thy presence.

4 For thou hast maintened my right, and my cause: thou art set in the throne that iudgest right.

5 Thou hast rebuked the heathen, and destroyed the vngodly: thou hast put out their name for euer and euer.

6 O thou enemie, destructions are come to a perpetuall end: euen as the cities which thou hast destroyed, their memoriall is perished with them.

7 But the Lord shall endure for euer: hee hath also prepared his

his seate for iudgement.

For he shall iudge the worlde in righteousnes: and minister true iudgement vnto the people. 8.

The Lord also will bee a defence for the oppressed: euen a refuge in due time of trouble. 9. Se 10:16. & 46.1.

And they that know thy name, will put their trust in thee: for thou Lord hast neuer fayled them that seeke thee. 10. Psal. 91.14. Esa. 2.10.

O prayse the Lord which dwelleth in Sion: shewe the people of his doings. 11.

For when he maketh inquisition for blood, he remembreth them: and forgetteth not the complaint of the poore. 12

Haue mercie vpon mee, O Lorde, consider the trouble which I suffer of them that hate me: thou that liftest mee vp from the gates of death. 13.

That I may shew all thy prayses within the portes of the daughter of Sion: I will reioyce in thy saluation. 14.

The heathen are sunke downe in the pit that they made: in the same net which they hid priuily, is their foote taken. 15

The Lord is knowen to execute iudgement: the vngodly is trapped in the worke of his owne hands. 16

The wicked shall bee turned into hell: and all the people that forget God. 17. 7.17 11.6 14.6 21.8.9.10 37.39.34.15 53.5.73.18

For the poore shall not alway bee forgotten: the patient abiding of the meeke shall not perish for euer. 18.

Vp Lord, and let not man haue the vpper hande: let the heathen be iudged in thy sight. 19.

Put them in feare (O Lord:) that the heathen may know themselues to be but men. 20

Vt quid Domine. Psal. x.

WHy standest thou so farre off (O Lord:) and hidest thy face in the needfull time of trouble? 1.

The vngodly for his owne lust doeth persecute the poore: let them bee taken in the craftie wilinesse that they haue imagined. 2.

For the vngodly hath made boast of his owne heartes desire: and speaketh good of the couetous whome GOD abhorreth. 3. Se 5.6. 36.1.2.3.4.

The

4 The vngodly is so proude, that hee careth not for God: neither is God in all his thoughtes. ſ. 73. 6.

5 His wayes are alway grieuous: thy iudgments are farre aboue out of his sight, and therefore defieth hee all his enemies.

6 For he hath sayd in his heart, tush, I shall neuer bee cast downe: there shall no harme happen vnto me.

7 His mouth is full of cursing, deceit, and fraude: vnder his tongue is vngodlinesse and vanitie. ſ. 140. 3

8 Hee sitteth lurking in the theeuish corners of the streetes: and priuily in his lurking dennes doeth he murder the innocent: his eyes are set against the poore.

9 For he lyeth waiting secretly, euen as a Lyon lurketh he in his denne: that he may rauish the poore.

10 He doeth rauish the poore: when hee getteth him into his net.

11 He falleth downe and humbleth him selfe: that the congregation of the poore may fall into the hande of his captaynes.

12 He hath saide in heart, tush, God hath forgotten: hee hideth away his face, and he will neuer see it.

13 Arise (O Lord God) and lift vp thine hand: forget not the poore.

14 Wherefore should the wicked blaspheme God: while hee doeth say in his heart, tush, thou God carest not for it:

15 Surely thou hast seene it: for thou beholdest vngodlines & wrong.

ſ. 46. 1. & 9. 9. 16 That thou mayest take the matter into thy hande: the poore committeth himselfe vnto thee, for thou art the helper of the friendlesse.

17 Breake thou the power of the vngodly and malicious: take away his vngodlinesse, and thou shalt finde none.

18 The Lorde is King for euer and euer: and the heathen are perished out of the land.

ſ. 38. 9. 61. 5. 19 Lorde, thou hast heard the desire of the poore: thou preparest their heart, and thine eare hearkeneth thereto.

20 To helpe the fatherlesse and poore vnto their right: that the man of the earth be no more exalted against them.

In

Psal. 11. 12.

In Domino confido. Psal. xi.

IN the Lorde put I my trust: howe say ye then to my soule, 1
that she should flee as a birde vnto the hill?

For loe, the vngodly bende their bowe, and make readie 2
their arrowes within the quiuer: that they may priuilie
shoote at them which are true of heart.

For the foundations will bee cast downe: and what hath 3
the righteous done?

The Lord is in his holy tẽple: the Lords seate is in heauẽ. 4.
His eyes consider the poore: and his eye liddes tryeth the 5.
children of men.

The Lorde alloweth the righteous: but the vngodly, and 6.
him that delighteth in wickednes doeth his soule abhorre.

Vpon the vngodly he shall raine snares, fire, & brimstone, 7. Ps. 129: 4.
storme, and tempest: this shalbe their portion to drinke.

For the righteous Lorde loueth righteousnesse: his coun- 8.
tenance will beholde the thing that is iust.

Saluum me fac. Psalm xii.

HElpe me Lord, for there is not one Euening prayer.
godly man left: for the faithfull are
minished from amõg the children 1
of men.

They talke of vanitie euery one 2.
with his neighbour: they doe but
flatter with their lippes, and dis-
semble with their double heart.

The Lorde shall roote out all 3.
deceitfull lippes: and the tongue
that speaketh proude things. Ps. 5. 6:

which haue saide, with our tongue we will preuaile: we 4.
are they that ought to speake, who is Lorde ouer vs?

Now for the comfortles troubles sake of the needie: and 5.
because of the deepe sighing of the poore.

I will vp (saith the Lorde:) and will helpe euery one from 6.
him that swelleth against him, and will set them at rest.

The words of the Lord are pure words: euen as the siluer 7.
which from the earth is tried, & purified seuen times in ỹ fire.

Thou

Psal. 13. 14.

8 Thou shalt keepe them O Lorde: thou shalt preserue him from this generation for euer.

9 The vngodly walke on euery side: when they are exalted, the children of men are put to rebuke.

Vsquequo Domine. Psalm. xiii.

1 HOwe long wilt thou forget mee (O Lord) for euer: how long wilt thou hide thy face from me?

2 Howe long shall I seeke counsell in my soule, and be so vexed in my heart: howe long shall mine enemies triumph ouer mee?

3 Consider and heare me, O Lorde my God: lighten mine eyes, that I sleepe not in death.

4 Lest mine enemie say, I haue preuailed against him: for if I be cast downe, they that trouble me will reioyce at it.

5 But my trust is in thy mercie: and my heart is ioyfull in thy saluation. Ps. 35. 9

6 I will sing of the Lorde, because hee hath dealt so louingly with mee: yea, I will prayse the name of the Lorde most highest.

Dixit insipiens. Psalm. xiiii.

1 THe foole hath said in his heart: there is no God.

2 They are corrupt and become abominable in their doings: there is not one that doeth good, (no not one.)

3 The Lord looked downe from heauen vpon the children of men: to see if there were any that would vnderstand and seeke after God.

4 But they are all gone out of the way, they are altogether become abominable: there is none that doeth good, no not one.

5 Their throte is an open sepulchre, with their tongues haue they deceiued: the poyson of aspes is vnder their lips.

6 Their mouth is full of cursing and bitternesse: their feete are swift to shed blood. Ps. 17. 9. 17. 11. 6. 119. 119. 73. 18. 34. 15

7 Destruction and vnhappines is in their wayes, and the way of peace haue they not knowen: there is no feare of God before their eyes. Rom. 3. 16. 3. 4. 64. 5. 6. 7

8 Haue they no knowledge, that they are all such workers

of

Psal. 15. 16.

of mischiefe: eating vp my people as it were bread: ℣. 53. 3.
And call not vpon the Lorde, there were they brought in 9.
great feare (euen where no feare was:) for God is in the ge-
neration of the righteous.
As for you, yee haue made a mocke at the counsaile of the 10.
poore: because he putteth his trust in the Lord.
Who shall giue saluation vnto Israel out of Sion: when 11.
the Lord turneth the captiuity of his people, then shal Jacob
reioyce, and Israel shalbe glad.

Domine quis habitabit. Psal. xv.

LOrd who shall dwell in thy taber- Morning
nacle: or who shall rest vpon thy prayer.
holy hill: Consolatory.
Euen he that leadeth an vncor- 2.
rupt life: & doeth the thing which
is right, and speaketh the trueth
from his heart. ℣. 24. 4.
He that hath vsed no deceite in 3.
his tongue, nor done euill to his
neighbour: and hath not slaunde-
red his neighbours.
He that setteth not by him selfe, but is lowly in his owne 4. ℣. 101. 7.
eyes: and maketh much of them that feare the Lord. ℣. 1. Pet. 5. 5.
Hee that sweareth vnto his neighbour, and disappointeth 5.
him not: though it were to his owne hinderance.
He that hath not giuen his money vpon vsurie: nor taken 6.
reward against the innocent. se Esa. 33. 15.
Who so doeth these things: shall neuer fall. 7.

Conserua me. Psalm. xvi.

PReserue me O God: for in the haue I put my trust. 1.
O my soule, thou hast said vnto the Lord: thou art my 2.
God, my goodes are nothing vnto thee.
All my delight is vpon the saintes that are in the earth: and 3.
vpon such as excell in vertue.
But they that runne after another god: shall haue great 4.
trouble.
Their drinke offrings of blood will I not offer: neyther 5.
make mention of their names within my lippes.

The

6 The Lord himselfe is the portion of mine inheritance, and of my cuppe: thou shalt maintaine my lot.

7 The lot is fallen vnto me in a faire grounde: yea, I haue a goodly heritage.

8 I will thanke the Lorde for giuing mee warning: my reines also chasten me in the night season.

9 I haue set God alwaies before mee: for hee is on my right hand, therefore I shall not fall.

10 Wherefore my heart was glad, and my glory reioyced: my flesh also shall rest in hope.

11 For why? thou shalt not leaue my soule in hell: neyther shalt thou suffer thine holy one to see corruption.

12 Thou shalt shewe me the path of life, in thy presence is the fulnesse of ioye: and at thy right hand there is pleasure for euermore.

Exaudi domine iustitiam. Psalm. xvii.

1 HEare the right, O Lorde, consider my complaint: and hearken vnto my prayer, that goeth not out of fayned lippes.

2 Let my sentence come foorth from thy presence: and let thine eyes looke vpon the thing that is equall.

3 Thou hast proued and visited mine heart in the night season, thou hast tried me, and shalt find no wickednes in me: for I am vtterly purposed that my mouth shall not offend.

4 Because of mens woorkes that are done against the woordes of my lippes: I haue kept me from the wayes of the destroyer.

5 O holde thou vp my goings in thy paths: that my foote-steppes slip not.

6 I haue called vpon thee, O God, for thou shalt heare me: encline thine eare to me, and hearken vnto my woordes.

7 Shewe thy maruelous louing kindnesse, thou that art the Sauiour of them which put their trust in thee: from such as resist thy right hand.

8 Keepe me as the apple of an eye: hide me vnder the shadowe of thy wings.

9 From the vngodly that trouble mee: mine enemies compasse me rounde about, to take away my soule.

They

Psal. 18.

They are incloſed in their owne fatte: and their mouth ſpeaketh proude things. 10.

They lye waiting in our way on euery ſide: turning their eyes downe to the ground. 11.

Like as a Lion that is greedie of his pray: and as it were a Lions whelpe lurking in ſecret places. 12.

Up Lorde, diſappoint him, and caſt him downe: deliuer my ſoule from the vngodly, which is a ſword of thine. 13.

From the men of thy hande, O Lorde, from the men I ſaye, and from the euill worlde: which haue their portion in this life, whoſe bellies thou filleſt with thy hid treaſure. 14. Luke. 6. 24.

They haue children at their deſire: and leaue the reſt of their ſubſtance for their babes. 15.

But as for mee, I will beholde thy preſence in righteouſneſſe: and when I awake vp after thy likeneſſe, I ſhall be ſatisfied with it. 16.

Diligam te. Pſal. xviii.

I will loue thee (O Lorde) my ſtrength, the Lorde is my ſtonie rocke and my defence: my Sauiour, my God, and my might, in whome I will truſt, my buckler, the horne alſo of my ſaluation, & my refuge. Euening prayer.

I wil cal vpon the Lord, which is worthie to be praiſed: ſo ſhall I be ſafe from mine enemies. 2.

The ſorowes of death compaſſed me: and the ouerflowings of vngodlineſſe made me afraide. 3.

The paines of hell came about me: the ſnares of death ouertooke me. 4.

In my trouble I will call vpon the Lord: and complaine vnto my God. 5.

So ſhall he heare my voyce out of his holy temple: & my complaint ſhall come before him, it ſhall enter euen into his eares. 6.

The earth trembled & quaked: the very foundations alſo of the hilles ſhooke & were remoued, becauſe he was wroth. 7.

There

8 There went a smoke out of his presence: and a consuming fyre out of his mouth, so that coles were kindled at it.

9 He bowed the heauens also and came downe: and it was darke vnder his feete.

10 He rode vpon the Cherubims and did flie: hee came flying vpon the wings of the winde.

11 He made darknesse his secret place: his pauilion rounde about him, with darke water and thicke cloudes to couer him.

12 At the brightnes of his presence his cloudes remooued: hailestones and coles of fire.

13 The Lorde also thundred out of heauen, and the highest gaue his thunder: hayleſtones and coles of fyre.

14 He sent out his arrowes, and scattered them: hee cast forth lightnings and destroyed them.

15 The springs of waters were seene, and the foundations of the round worlde were discouered at thy chiding, O Lorde: at the blasting of the breath of thy displeasure.

16 He shall send downe from the high to fetche mee: and shall take me out of many waters.

17 He shall deliuer me from my strongest enemie, and from them which hate me: for they are too mightie for me. Se. 109: 30

18 They preuented me in the day of my trouble: but the Lord was my vpholder.

19 He brought me forth also into a place of libertie: he brought me forth, euen because he had a fauour vnto me.

20 The Lorde shall reward mee after my righteous dealing: according to the cleannesse of my handes shall hee recompence me.

21 Because I haue kept the wayes of the Lorde: and haue not forsaken my God as the wicked doeth.

22 For I haue an eye vnto all his lawes: and will not cast out his commandements from me. Se. 34: 5

23 I was also vncorrupt before him: and eschewed mine owne wickednesse. 131: 3 & 119. 101.

24 Therefore shall the Lorde reward mee after my righteous dealing: and according vnto the cleannesse of my handes in his eye sight.

with the holy, thou shalt be holy: and with a perfect man, thou shalt be perfect. 25.

with the cleane, thou shalt be cleane: and with the froward, thou shalt learne frowardnesse. 26

For thou shalt saue the people that are in aduersitie: and shalt bring downe the high lookes of the proude. 27.

Thou also shalt light my candle: the Lorde my God shall make my darkenesse to be light. Ps. 36. 9 Is. Esai. 50. 10. 11 & Mall. 4. 2. 28

For in thee I shall discomfite an host of men: and with the helpe of my God I shall leape ouer the wall. Ps. 27. 3. 29.

The way of God is an vndefiled waye: the word of the Lorde also is tryed in the fyre, he is the defender of all them that put their trust in him. 30.

For who is God but the Lorde: or who hath any strength except our God: 31.

It is God that girdeth me with strength of warre: and maketh my way perfect. 32

He maketh my feete like hartes feete: and setteth mee vp on high. 33.

He teacheth my handes to fight: and mine armes shall breake euen a bowe of steele. 34.

Thou hast giuen me the defence of thy saluation: thy right hande also shall holde me vp, and thy louing correction shall make me great. 35.

Thou shalt make roume ynough vnder me for to goe: that my footesteppes shall not slide. 36

I will followe vpon mine enemies, and ouertake them: neither will I turne againe till I haue destroyed them. 37.

I will smite them, that they shall not be able to stand: but fall vnder my feete. 38.

Thou hast gyrded me with strength vnto the battell: thou shalt throwe downe mine enemies vnder me. 39.

Thou hast made mine enemies also to turne their backes vpon me: and I shall destroy them that hate me. 40.

They shall crye, but there shall be none to helpe them: yea euen vnto the Lord shal they cry, but he shal not heare them. 41.

I wil beate them as small as the dust before the winde: I will cast them out as the claye in the streetes. 42.

Psal. 19.

43 Thou shalt deliuer mee from the strivings of the people: and thou shalt make me the head of the heathen.
44 A people whome I haue not knowen: shall serue me.
45 Assoone as they heare of me, they shall obey me: but the strange children shall dissemble with me.
46 The strange children shall fade: and be afraide out of their prisons.
47 The Lorde liueth, and blessed be my strong helper: and prayed be the God of my saluation.
48 Euen the God which seeth that I bee auenged: and subdueth the people vnto me.
49 It is he that deliuereth me from my (cruell) enemies, and setteth me vp aboue mine aduersaries: thou shalt ridde me from the wicked man.
50 For this cause will I giue thankes vnto thee (O Lorde) among the Gentiles: and sing prayses vnto thy name.
51 Great prosperitie giueth hee vnto his King: and sheweth louing kindnes vnto Dauid his anoynted, and vnto his seede for euermore.

Coeli enarrant. Psalm. 19.

Morning prayer.

THe heauens declare the glorye of God: and the firmament sheweth his handie worke.
2 One day telleth another: and one night certifieth another.
3 There is neither speach nor language: but their voyces are heard among them.
4 Their sound is gone out into all landes: and their wordes into the endes of the world.
5 In them hath hee set a tabernacle for the sunne: which commeth forth as a bridegroome out of his chamber, and reioyceth as a Gyant to runne his course.
6 It goeth forth from the vttermost part of the heauen, and runneth about vnto the end of it againe: and there is nothing hid from the heate thereof.
7 The lawe of the Lorde is an vndefiled lawe, conuerting the

Psal 20.

the soule: the testimonie of the Lorde is sure, and giueth wil-
dome vnto the symple.

The statutes of the Lord are right, and reioyce the heart: 8
the commaundement of the Lorde is pure, and giueth light
vnto the eyes.

The feare of the Lorde is cleane, and endureth for euer: 9
the iudgements of the Lorde are true, and righteous alto-
gether.

More to be desired are they then golde, yea, then much fine 10
golde: sweeter also then hony, and the hony combe. ℣ 119. 103 & 127. & 72. 97

Moreouer, by them is thy seruant taught: and in keeping 11
of them there is great reward.

Who can tell howe oft hee offendeth: O clense thou mee 12
from my secret faultes.

Keepe thy seruant also from presumptuous sinnes, least 13
they get the dominion ouer mee: so shall I bee vndefiled, and
innocent from the great offence.

Let the wordes of my mouth, and the meditation of my 14
heart: be alway acceptable in thy sight. ℣ 119. 108.

O Lorde: my strength, and my redeemer. 15

Exaudiat te Dominus. Psalm. 20.

THe Lorde heare thee in the day of trouble: the name of 1
the God of Jacob defend thee.

Send thee helpe from the Sanctuarie: and strengthen 2
thee out of Sion.

Remember all thy offerings: and accept thy burnt sacri- 3
fice.

Graunt thee thy hearts desire: and fulfill all thy minde. 4

We will reioyce in thy saluation, and triumphe in the name 5
of the Lorde our GOD: the Lorde perfourme all thy peti-
tions. ℣ 42. 2. & 84. 2.

Now knowe I that the Lorde helpeth his anoynted, and 6
will heare him from his holy heauen: euen with the whole-
some strength of his right hand.

Some put their trust in Charets, and some in horses: but 7
we will remember the name of the Lord our God.

They are brought downe and fallen: but we are risen, and 8
stand vpright.

Psal 21 22.

9 Saue, Lord, and heare vs, O King of heauen: when we call vpon thee.

Domine in virtute. Psal. 21.

1 THe king shall reioyce in thy strength, O Lord: exceeding glad shall he be of thy saluation.

2 Thou hast giuen him his hearts desire: and hast not denied him the request of his lippes.

3 For thou shalt preuent him with the blessings of goodnes: and shalt set a crowne of pure golde vpon his head.

4 He asked life of thee, and thou gauest him a long life: euen for euer and euer.

5 His honour is great in thy saluation: glory and great worship shalt thou lay vpon him.

6 For thou shalt giue him euerlasting felicitie: and make him glad with the ioy of thy countenance.

7 And why? because the King putteth his trust in the Lord: and in the mercy of the most highest, he shall not miscarie.

8 All thine enemies shall feele thy hand: thy right hand shall finde out them that hate thee.

9 Thou shalt make them like a fierie ouen in time of thy wrath: the Lorde shall destroy them in his displeasure, and the fyre shall consume them. *Sc. Malla. 4. 1.*

10 Their fruite shalt thou roote out of the earth: and their seede from among the children of men.

11 For they intended mischiefe against thee: and imagined such a deuice as they are not able to performe.

12 Therefore shalt thou put them to flight: and the strings of thy bowe shalt thou make readie against the face of them.

13 Be thou exalted Lorde in thine owne strength: so will we sing and praise thy power.

Deus Deus meus. Psal. 22.

Euening prayer.

MY God, my God, (looke vpon me) why hast thou forsaken me: and art so farre from my health, and from the words of my complaint?

2 O my God, I cry in the day time, but thou hearest not: and in the night season also I take no rest.

3 And thou continuest holy: O thou worship of Israel.

Our

Our fathers hoped in thee: they trusted in thee, and thou 4
diddest deliuer them.
They called vpon thee, and were holpen: they put their 5
trust in thee, and were not confounded.
But as for me, I am a worme, and no man: a very scorne 6
of men, and the outcast of the people.
All they that see me, laugh me to scorne: they shoote out 7
their lippes, and shake their head, saying,
He trusted in God, that he would deliuer him: let him deli- 8
uer him, if he will haue him.
But thou art he that tooke me out of my mothers wombe: 9
thou wast my hope when I hanged yet vpon my mothers
breastes.
I haue beene left vnto thee euer since I was borne: thou 10
art my God, euen from my mothers wombe.
O goe not fro me, for trouble is hard at hand: and there is 11
none to helpe me.
Many oxen are come about me: fat Bulles of Basan close 12
me in on euery side.
They gape vpon me with their mouthes: as it were a 13
ramping and roaring Lyon.
I am powred out like water, and all my bones are out of 14
ioynt: my heart also in the middest of my body is euen like
melting waxe.
My strength is dried vp like a potsheard, and my tongue 15
cleaueth to my gummes: and thou shalt bring mee into the
dust of death. Iob 30. 23.
For (many) dogges are come about me: and the counsell of 16
the wicked layeth siege against me.
They pearsed my handes, and my feete, I may tell all my 17
bones: they stand staring and looking vpon me.
They part my garments among them: and cast lots vpon 18
my vesture.
But be not thou farre from me, O Lord: thou art my suc- 19
cour, haste thee to helpe me.
Deliuer my soule from the sworde: my darling from the 20
power of the dogge.
Saue me from the Lyons mouth: thou hast heard mee 21

Psal 22 23.

also from among the hornes of the vnicornes.

22 I will declare thy name vnto my brethren: in the middest of the congregation will I prayse thee.

23 O prayse the Lord ye that feare him: magnifie him all yee of the seede of Jacob, and feare him all ye seede of Israel.

24. For he hath not despised nor abhorred the low estate of the poore, he hath not hid his face from him: but when he called vnto him, he heard him.

25 My prayse is of thee in the great congregation: my vowes will I perfourme in the sight of them that feare him. 50. 14

26 The poore shall eate and be satisfied: they that seeke after the Lord, shall praise him, your heart shall liue for euer.

27. All the endes of the worlde shall remember them selues, and be turned vnto the Lord: and all the kinreds of the nations shall worship before him. 95. 6. & 132. 7. & 86. 9

28. For the kingdome is the Lordes: and he is the gouernour among the people.

29. All such as be fat vpon earth: haue eaten and worshipped.

30 All they that goe downe into the dust shall kneele before him: and no man hath quickened his owne soule.

31 My seede shall serue him: they shall be counted vnto the Lord for a generation.

32. They shall come, and the heauens shall declare his righteousnes: vnto a people that shalbe borne, whome the Lord hath made.

Dominus regit me. Psal. 23.

1. THe Lorde is my shepheard: therefore can I lacke nothing.

2. He shall feede me in a greene pasture: and leade me forth beside the waters of comfort.

3 He shall conuert my soule: and bring me foorth in the paths of righteousnes for his names sake.

4. Yea though I walke thorowe the valley of the shadowe of death, I will feare no euill: for thou art with me, thy rod and thy staffe comfort me. 27. 1. 49. 5. 56. 3. 118. 8. 138. 6

5. Thou shalt prepare a table before mee against them that trouble me: thou hast anoynted my head with oyle, and my cup shalbe full.

But

But thy louing kindnesse and mercy shall follow me all the 6
dayes of my life: and I will dwell in the house of the Lord
for euer.

Dominicst terra. Psal. 24.

THe earth is the Lords, and all that Morning
therein is: the compasse of the prayer.
world, and they that dwel therein.
2 For he hath founded it vpon the
seas: and prepared it vpon the
floods.
3 Who shall ascend into the hill of
the Lorde: or who shall rise vp in
his holy place?
Euen he that hath cleane hands, 4
and a pure heart: and that hath
not lift vp his minde vnto vanitie, nor sworne to deceiue his
neighbour. Se. 15. 2. 3. Esa. 33. 15. Mat. 5. 8.
He shall receiue the blessing from the Lord: and righteous- 5
nes from the God of his saluation.
This is the generation of them that seeke him: euen of 6
them that seeke thy face, O Iacob.
Lift vp your heades, O ye gates, and be ye lift vp ye euerla- 7
sting doores: and the King of glory shall come in.
Who is the King of glory: it is the Lord strong and mighty 8
in battaile, euen the Lord mighty in battaile.
Lift vp your heads, O ye gates, and be ye lift vp ye euerla- 9
sting doores: and the King of glorie shall come in.
Who is the King of glory: euen the Lorde of hostes, he is 10
the King of glory.

Ad te domine. Psal. 25.

VNto thee, O Lord, will I lift vp my soule, my God, I 1
haue put my trust in thee: O let mee not bee confounded,
neither let mine enemies triumph ouer me.
For all they that hope in thee shall not bee ashamed: but 2
such as transgresse without a cause, shalbe put to confusion.
Shewe me thy wayes, O Lord: and teach me thy paths. 3
Leade me forth in thy trueth, & learne me: for thou art the 4
God of my saluation, in thee hath bin my hope all ỹ day long.

5 Call to remembrance, O Lorde, thy tender mercies: and thy louing kindnes which hath bene euer of olde.

6 Oh remember not the sinnes and offences of my youth: but according to thy mercy thinke thou vpon mee (O Lord) for thy goodnes.

7 Gracious and righteous is the Lorde: therefore will hee teach sinners in the way.

8 Them that be meeke shall he guide in iudgement: and such as be gentle, them shall he learne his way.

9 All the paths of the Lord are mercy and trueth: vnto such as keepe his couenant and his testimonies.

10 For thy names sake, O Lord: be mercifull vnto my sinne, for it is great.

11 What man is he that feareth the Lorde: him shall he teach in the way that he shall choose. Ie. 60. 4. 32. 9.

12 His soule shal dwel at ease: & his seede shall inherite ỹ land.

13 The secrete of the Lorde is among them that feare him: and he will shewe them his couenant. Ie. Psa. 32.

14 Mine eyes are euer looking vnto the Lorde: for hee shall plucke my feete out of the net.

15 Turne thee vnto me, and haue mercie vpon mee: for I am desolate and in miserie.

16 The sorowes of my heart are enlarged: O bring thou mee out of my troubles.

17 Looke vpon mine aduersitie and miserie: and forgiue me all my sinne.

18 Consider mine enemies howe many they are: and they beare a tyrannous hate against me.

19 O keepe my soule, and deliuer me: let mee not be confounded, for I haue put my trust in thee.

20 Let perfectnes and righteous dealing waite vpon me: for my hope hath bene in thee.

21 Deliuer Israel, O God: out of all his troubles.

Iudica me domine. Psal. 26.

1 BE thou my iudge, O Lord, for I haue walked innocently: my trust hath bin also in the Lord, therfore shal I not fal.

2 Examine me, O Lord, and proue me: try out my reines and my heart.

For

 Psal. 26. 27.

For thy louing kindnes is euer before mine eyes: and I will walke in thy trueth. 3.

I haue not dwelt with vaine persons: neither will I haue felowship with the deceitfull. 4.

I haue hated the congregation of the wicked: and will not sit among the vngodly. 5

I will wash my handes in innocencie, O Lord: and so will I go to thine altar. 6

That I may shewe the voyce of thankesgiuing: and tel of all thy wonderous workes. 48. 13. 96. 2. 27. 9. 7.

Lorde, I haue loued the habitation of thy house: and the place where thine honour dwelleth. 8.

O shut not vp my soule with the sinners: nor my life with the bloodthirstie. 9.

In whose hands is wickednes: and their right hands are full of giftes. 10

But as for me, I will walke innocently: O Lorde deliuer me, and be mercifull vnto me. 11

My foote standeth right: I will prayse the Lorde in the congregations. 12.

Dominus illuminatio. Psal. 27.

THe Lord is my light and my saluation, whom then shall I feare: the Lorde is the strength of my life, of whome then shall I be afraide: Euening prayer. ℣ 46. 2. Consolatory. ℣. 49. 5. 56. 3: 118. 6.

when the wicked (euen mine enemies and my foes) came vpon me to eate vp my flesh: they stumbled and fell. 2

Though an hoste of men were layde against mee, yet shall not my heart be afraide: and though there rose vp warre against me, yet will I put my trust in him. 3: 138. 7 ℣ 18. 29. 44: 6. 73. 4. 56. 4. 11.

One thing haue I desired of the Lorde, which I will require: euen that I may dwell in the house of the Lord all the dayes of my life, to beholde the fayre beautie of the Lord, and to visite his temple. 4.

For in the time of trouble he shal hide me in his tabernacle: 5.

yea,

ſt 31.22 yea, in the ſecret place of his dwelling ſhall hee hide mee, and ſet me vp vpon a rocke of ſtone.

6. And now ſhall he lift vp mine head: aboue mine enemies round about me.

7. Therefore will I offer in his dwelling an oblation with great gladnes: I will ſing and ſpeake prayſes vnto the Lord.

8. Hearken vnto my voyce, O Lord, when I crye vnto thee: haue mercie vpon me, and heare me.

ſeeke ye my face. 9. My heart hath talked of thee, ſeeke yee my face: thy face Lord will I ſeeke. 40. 13. & 105. 4. 69. 33. Mat. 6. 33. Zeph. 2. 3.

10 O hide not thou thy face from mee: nor caſt thy ſeruant away in diſpleaſure.

11. Thou haſt beene my ſuccour: leaue me not, neither forſake me, O God of my ſaluation.

12 When my father and my mother forſake me: the Lord taketh me vp.

ſt 86. 11 & 90. 12 13 Teach me thy way, O Lorde: and leade me in the right way, becauſe of mine enemies. ſt Exod. 6. 24. & 34. 32.

14. Deliuer me not ouer into the will of mine aduerſaries: for there are falſe witneſſes riſen vp againſt mee, and ſuch as ſpeake wrong.

15 I ſhould vtterly haue fainted: but that I beleeue verily to ſee the goodneſſe of the Lord in the land of the liuing.

ſt 31. 27. Hebr. 10. 37. 16 O tary thou the Lordes leaſure: be ſtrong, and hee ſhall comfort thine heart, and put thou thy truſt in the Lord.

Ad te Domine. Pſal. 28.

1. VNto thee will I crye, O Lorde, my ſtrength: thinke no ſcorne of mee, leſt if thou make as though thou heareſt not, I become like them that goe downe into the pit.

Heare the voyce of my humble petitions when I cry vnto thee: when I hold vp my handes toward the mercy ſeate of thy holy temple.

2. O plucke me not away (neyther deſtroy mee) with the vngodly and wicked doers: which ſpeake friendly to their neighbours, but imagine miſchiefe in their heartes.

3 Reward them according to their deedes: and according to the wickedneſſe of their owne inuentions.

4 Recompence them after the woorke of their handes: pay them

 Psal.28.29.

them that haue deserued.

For they regarde not in their minde the woorkes of the Lorde, nor the operation of his handes: therefore shall he breake them downe, and not build them vp. 5

Praysed be the Lorde: for hee hath heard the voyce of my humble petitions. 6

The Lorde is my strength and my shielde, my heart hath trusted in him, and I am helped: therfore my heart daunceth for ioye, and in my song will I praise him. 7

The Lorde is my strength: and hee is the wholsome defence of his anointed. 8

O saue thy people, and giue thy blessing vnto thine inheritance: feede them, and set them vp for euer. 9

Afferte Domino. Psal.29.

BRing vnto the Lord (O ye mightie) bring yong rammes vnto the Lorde: ascribe vnto the Lorde worshippe and strength. 1

Giue the Lorde the honour due vnto his name: worship the Lord with holy worship. 2

It is the Lord that commandeth the waters: it is the glorious God that maketh the thunder. 3

It is the Lorde that ruleth the sea, the voyce of the Lorde is mightie in operation: the voyce of the Lorde is a glorious voyce. 4

The voyce of the Lorde breaketh the Cedar trees: yea, the Lord breaketh the Cedars of Libanus. 5

He made them also to skippe like a calfe: Libanus also and Syrion like a yong Unicorne. 6

The voyce of the Lorde deuideth the flames of fire, the voyce of the Lord shaketh the wildernes: yea, the Lord shaketh the Wildernes of Cades. 7

The voyce of the Lorde maketh the hindes to bring forth yong, and discouereth the thicke bushes: in his temple doeth euery man speake of his honour. 8

The Lord sitteth aboue the water flood: and the Lorde remaineth a King for euer. 9

The Lord shall giue strength vnto his people: the Lorde shall giue his people the blessing of peace. 10

Exaltabo

Exaltabo te Domine. Psal. 30.

Morning prayer.

Thanksgiue.



Will magnifie thee, O Lorde, for thou hast set me vp: and not made my foes to triumphe ouer me.

2 O Lord my God, I cryed vnto thee: and thou hast healed me.

3 Thou Lorde hast brought my soule out of hel: thou hast kept my life from them that goe downe to the pit.

4 Sing praises vnto the Lord (O ye saints of his:) and giue thankes to him for a remembrance of his holines.

5 For his wrath endureth but the twinckling of an eye, and in his pleasure is life: heauines may endure for a night, but ioy commeth in the morning.

6 And in my prosperitie I sayde, I shall neuer be remoued: thou Lord of thy goodnesse hadst made my hill so strong.

7 Thou didst turne thy face (fro me:) and I was troubled.

Then cryed I vnto thee, O Lorde: and gate me vnto my Lord right humbly.

8 What profit is there in my blood: whē I go downe to ỹ pit:

9 Shall the dust giue thankes vnto thee: or shall it declare thy trueth:

10 Heare, O Lord, and haue mercie vpon me: Lord be thou my helper.

11 Thou hast turned my heauines into ioy: thou hast put off my sackecloth, and girded me with gladnesse.

12 Therfore shall euery good man sing of thy prayse without ceasing: O my God, I will giue thankes vnto thee for euer.

In te Domine speraui. Psal. 31.

IN thee, O Lord, haue I put my trust: let me neuer be put to confusion, deliuer me in thy righteousnes.

2 Bowe downe thine eare to me: make hast to deliuer me.

3 And be thou my strong rocke, & the house of defence: that thou mayest saue me.

4 For thou art my strong rocke, and my castell: bee thou also my guyde, and leade me for thy names sake.

Drawe

Drawe mee out of the nette that they haue layed priuily for me: for thou art my strength. 5.

Into thy handes I commende my spirite: for thou hast redeemed me, O Lord, thou God of trueth. 6.

I haue hated them that holde of superstitious vanities: and my trust hath beene in the Lord. 7.

I will be glad, and reioyce in thy mercie: for thou hast considered my trouble, and hast knowen my soule in aduersities. 8.

Thou hast not shut me vp into the hand of the enemie: but hast set my feete in a large roume. 9.

Haue mercie vpon me, O Lord, for I am in trouble: & mine eye is consumed for very heauines, yea, my soule & my body. 10.

For my life is waxen olde with heauines: and my yeeres with mourning. 11.

My strength faileth me, because of mine iniquitie: and my bones are consumed. 12

I became a reproofe among all mine enemies, but specially among my neighbours: and they of mine acquaintance were afraide of me, and they that did see me without conueied themselues from me. 13.

I am cleane forgotten, as a dead man out of minde: I am become like a broken vessell. 14.

For I haue heard the blasphemie of the multitude: and feare is on euery side, while they consspire together against me, and take their counsaile to take away my life. 15.

But my hope hath bin in thee, O Lord: I haue said, thou art my God. 16.

My time is in thy hand, deliuer me from the hand of mine enemies: and from them that persecute me. 17.

Shewe thy seruant the light of thy countenance: and saue me for thy mercies sake. 18.

Let mee not bee confounded, O Lorde, for I haue called vpon thee: let the vngodly be put to confusion, and be put to silence in the graue. 19.

Let the lying lippes be put to silence: which cruelly, disdainefully, and despitefully speake against the righteous. 20.

O how plentifull is thy goodnesse which thou hast laide vp for them that feare thee: & that thou hast prepared for them 21. 1. Cor. 2. 9. Esa. 64. 4.

that

that put their trust in thee, euen before the sonnes of men.

22 Thou shalt hide them priuily by thine owne presence, from the prouoking of al men: thou shalt keepe them secretly in thy tabernacle from the strife of tongues. 27.5

23 Thankes be to the Lord: for he hath shewed me marueilous great kindnes in a strong citie.

24 And when I made haste I sayd: I am cast out of the sight of thine eyes.

25 Neuertheiesse thou heardest the voyce of my prayer: when I cryed vnto thee.

26 O loue the Lord all ye his saintes: for the Lord preserueth them that are faithfull, & plenteously rewardeth ỹ proud doer.

27 Be strong, and he shall stablish your heart: all ye that put your trust in the Lorde. Ephe. 6.10 & 1 cor. 16.13

Psa 27.16

Beati quorum. Psal. 32

Euening prayer.

Penitentiall

BLessed is hee whose vnrighteousnesse is forgiuen: and whose sinne is couered.

2 Blessed is the man vnto whome the Lorde imputeth no sinne: and in whose spirite there is no guile.

3 For while I held my tongue: my bones cõsumed away through my dayly complayning.

4 For thy hand is heauie vpon me day and night: and my moysture is like the drought in sommer.

5 I will knowledge my sinne vnto thee: and mine vnrighteousnesse haue I not hid. Psa 119.59.

Psa Iobe 33: 27.28. 34.31. Pro 28.13.

6 I sayde, I will confesse my sinnes vnto the Lord: and so thou forgauest the wickednes of my sinne. 1 Ioh 1.9 Pro 28.13

7 For this shall euery one that is godly make his prayer vnto thee in a time when thou maiest be founde: but in the great water floods they shall not come nigh him.

8 Thou art a place to hide me in, thou shalt preserue me from trouble: thou shalt cõpasse me about wt songs of deliuerance.

Psa 25.11 60.4

9 I will enforme thee, and teach thee in the way wherein thou shalt goe: and I will guide thee with mine eye.

Ioh 16.13 Se Pro 1.23 Be

Psal. 32. 33.

Bee yee not like to horse and mule, which haue no vnderstanding: whose mouthes must be holden with bitte and bridle, least they fall vpon thee. 10.

Great plagues remaine for the vngodly: but who so putteth his trust in ỹ Lord, mercy embraceth him on euery side. 11.

Be glad, O ye righteous, and reioyce in the Lorde: and be ioyfull all ye that are true of heart. 12.

Exultate iusti. Psal. 33.

REioyce in the Lorde, O yee righteous: for it becommeth well the iust to be thankefull. 1.
Fe 138. 1. & 63. 5. & 86. 12. 97. 12. 92. 1. 106. 5

Prayse the Lord with Harpe: sing Psalmes vnto him with the Lute and instrument of ten strings. 2.
147. 1. 34. 1. 111. 1.

Sing vnto the Lorde a newe song: sing prayses lustily (vnto him) with a good courage. 3.
Fe 40. 3. 96. 1. 98. 1. 144. 9. & 149. 1.

For the word of the Lorde is true: and all his workes are faythfull. 4.

He loueth righteousnesse and iudgement: the earth is ful of the goodnes of the Lorde. 5.

By the word of the Lord were the heauens made: and all the hostes of them by the breath of his mouth. 6.

Hee gathereth the waters of the sea together, as it were vpon an heape: and laieth vp the deepe as in a treasure house. 7.

Let all the earth feare the Lorde: stand in awe of him all ye that dwell in the world. 8. stand in awe
199. 161. Esa. 66. 2.

For he spake, & it was done: he commanded, & it stoode fast. 9.

The Lord bringeth the counsel of the heathen to nought: and maketh the deuises of the people to bee of none effect, and casteth out the counsayles of Princes.

The counsaile of the Lorde shall endure for euer: and the thoughts of his heart from generation to generation. 10.

Blessed are the people whose God is the Lorde Iehoua: and blessed are the folke that he hath chosen to him to bee his inheritance. 11. Fe. 65. 4.

The Lorde looked downe from heauen, and beheelde all the children of men: from the habitation of his dwelling he considereth all them that dwell in the earth. 12.

He fashioneth all the heartes of them: and vnderstandeth all their workes. 13. Fe 139. 1. 2. 139.
Fe. 2. Chron. 6. 30.

There

14 There is no king that can bee saued by the multitude of an hoste: neyther is any mightie man deliuered by much strength.

15 A horse is counted but a vaine thing to saue a man: neither shall he deliuer any man by his great strength.

16 Beholde, the eye of the Lord is vpon them that feare him: and vpon them that put their trust in his mercie.

17 To deliuer their soules from death: and to feede them in the time of dearth.

18 Our soule hath patiently taryed for the Lorde: for hee is our helpe, and our shielde.

19 For our heart shall reioyce in him: because we haue hoped in his holy name.

20 Let thy mercifull kindnesse (O Lorde) be vpon vs: like as we doe put our trust in thee.

Benedicam Domino. Psal. 34.

1 I will alway giue thankes vnto the Lorde: his prayse shall euer be in my mouth.

2 My soule shall make her boast of the Lorde: the humble shall heare thereof and be glad.

3 O prayse the Lord with me: and let vs magnifie his name together.

4 I sought the Lord, and he heard me: yea, he deliuered me out of all my feare.

5 They had an eye vnto him, and were lightened: and their faces were not ashamed.

6 Loe, the poore cryeth, and the Lord heareth him: yea, and saueth him out of all his troubles.

7 The Angel of the Lorde taryeth rounde about them that feare him: and deliuereth them.

8 O taste and see howe gracious the Lorde is: blessed is the man that trusteth in him.

9 O feare the Lord ye that be his saintes: for they that feare him, lacke nothing.

10 The Lions doe lacke, and suffer hunger: but they which seeke the Lorde, shall want no maner of thing that is good.

11 Come ye children, and hearken vnto me: I will teach you the feare of the Lord.

what

Psal 34. 35.

what man is hee that luſteth to liue, and woulde fayne ſee good dayes: keepe thy tongue from euil, and thy lippes that they ſpeake no guile. 12.
Sc. 1. Pet. 3. 10. & Pſal. 97. 10.

Eſchewe euil, and doe good: ſeeke peace, and enſue it. 13.
Sc. 37. 27. 3.

The eyes of the Lord are ouer the righteous: and his eares are open vnto their prayers. 14.
Sc. 1. Pet. 3. 12. Pſal. 33. 18.

The countenance of the Lord is againſt them that do euil: to roote out the remembrance of them from the earth. 15
Sc. 8. 9. 10. 11.

The righteous crye, and the Lord heareth them: and deliuereth them out of all their troubles. 16

The Lorde is nigh vnto them that are of a contrite heart: and will ſaue ſuch as be of of an humble ſpirite. 17
Sc. 1. Pet. 5. 5. Sc. 51. 17. Eſa. 66. 2

Great are the troubles of the righteous: but the Lord deliuereth him out of all. 18.

He keepeth all his bones: ſo that not one of them is broken. 19.

But miſfortune ſhall ſlay the vngodly: and they that hate the righteous, ſhalbe deſolate. 20.

The Lorde deliuereth the ſoules of his ſeruants: and all they that put their truſt in him, ſhall not be deſtitute. 21.

Iudica Domine. Pſal. 35.

PLeade thou my cauſe, O Lorde, with them that ſtriue with mee: & fight thou againſt them that fight againſt me. Morning prayer.

Lay hand vpon the ſhielde and buckler: and ſtand vp to helpe me. 2.

Bring foorth the ſpeare, and ſtop the way againſt them that perſecute mee: ſay vnto my ſoule, I am thy ſaluation. 3.

Let them be confounded and put to ſhame that ſeeke after my ſoule: let them be turned backe, and brought to confuſion, that imagine miſchiefe for me. 4.

Let them bee as the duſt before the winde: and the angell of the Lord ſcattering them. 5.

Let their way be darke and ſlipperie: and let the angell of the Lord perſecute them. 6.

7 For they haue priuily layd their net to destroy me without a cause: yea, euen without a cause haue they made a pit for my soule.

8 Let a sudden destruction come vpon him vnawares, and his net that he hath laid priuily catch himself: that he may fall into his owne mischiefe.

9 And my soule be ioyfull in the Lorde: it shall reioyce in his saluation.

10 All my bones shall say, Lord, who is like vnto thee, which deliuerest the poore from him that is too strong for him: yea, the poore and him that is in miserie, from him that spoyleth him.

11 False witnesse did rise vp: they layde to my charge things that I knewe not.

12 They rewarded me euill for good: to the great discomfort of my soule.

13 Neuertheless, when they were sicke I put on sackecloth, and humbled my soule with fasting: and my praier shal turne into mine owne bosome.

14 I behaued my selfe as though it had bene my friend, or my brother: I went heauily as one that mourneth for his mother.

15 But in mine aduersitie they reioyced, and gathered them together: yea, the very abiects came together against me vnawares, making mowes at me, and ceased not.

16 With the flatterers were busie mockers: which gnashed vpon me with their teeth.

17 Lord howe long wilt thou looke vpon this: O deliuer my soule from the calamities which they bring on mee, and my darling from the Lions.

18 So will I giue thee thankes in the great congregation: I will praise thee among much people.

19 O let not them that are mine enemies triumphe ouer mee vngodly: neither let them winke with their eyes that hate me without a cause.

20 And why? their communing is not for peace: but they imagine deceitfull wordes against them that are quiet in the lande.

They

Psal. 36.

They gaped on me with their mouthes, & said: fye on thee, fye on thee, we sawe it with our eyes. 21.

This thou hast seene, O Lord: holde not thy tongue then, goe not farre fro me, O Lord. 22.

Awake and stande vp to iudge my quarell: auenge thou my cause, my God and my Lord. 23.

Judge mee, O Lorde my God, according to thy righteousnes: and let them not triumphe ouer me. 24.

Let them not say in their hearts, there, there, so would we haue it: neither let them say, We haue deuoured him. 25.

Let them be put to confusion and shame together that reioyce at my trouble: let them be clothed with rebuke and dishonour that boast them selues against me. 26.

Let them bee glad and reioyce that fauour my righteous dealing: yea, let them say alway, blessed be the Lorde, which hath pleasure in the prosperitie of his seruant. 27.

And as for my tongue, it shall bee talking of thy righteousnesse: and of thy praise all the day long. 28.

Dixit iniustus. Psal. 36.

My heart sheweth mee the wickednesse of the vngodly: that there is no feare of God before his eyes. 1. Je 14. 7. 10. 2. 3. 4.

For hee flattereth himselfe in his owne sight: vntill his abhominable sinne be found out. 2 Je 58. 3: 9. 17.

The words of his mouth are vnrighteous, and full of deceite: hee hath left off to behaue him selfe wisely, and to doe good. Je 52 Psa. Je. 72. 9.

Hee imagineth mischiefe vpon his bed, and hath set him selfe in no good way: neither doeth he abhorre any thing that is euill. 4. Je 64. 56. 21. 8. 9 52. 3. 4. 140. 2. 3.

Thy mercie (O Lorde) reacheth vnto the heauens: and thy faithfulnes vnto the cloudes. 5.

Thy righteousnes standeth like the strong mountaines: thy iudgements are like the great deepe. 6.

Thou Lord shalt saue both man and beast, howe excellent is thy mercie, O God: and the children of men shall put their trust vnder the shadowe of thy wings. 7.

They shalbe satisfied with the plenteousnes of thy house: and thou shalt giue them drinke of thy pleasures, as out of 8.

the riuer.

9 For with thee is the well of life: and in thy light shall wee see light. Ps. 18. 28.

10 O continue foorth thy louing kindnesse vnto them that knowe thee: and thy righteousnesse vnto them that are true of heart.

11 O let not the foote of pride come against me: and let not the hande of the vngodly cast me downe.

12 There are they fallen (all) that worke wickednes: they are cast downe, and shall not be able to stand.

Noli emulari. Psal. 37.

Euening prayer.

Consolatory.

FRet not thy selfe, because of the vngodly: neither bee thou enuious against the euill doers. Pro 23. 17

2 For they shall soone bee cut downe like the grasse: and bee withered euen as the greene herbe.

Ps. Pro. 16. 3.

3 Put thou thy trust in the Lord, and be doing good: dwell in the land, and verily thou shalt be fedde. 55. 23.

4 Delight thou in the Lord: and he shal giue thee thy hearts desire. Ps 145. 19.

5 Commit thy way vnto the Lord, and put thy trust in him: and he shall bring it to passe. Ps. 1. Pet 5. 7.

6 He shall make thy righteousnes as cleare as the light: and thy iust dealing as the noone day.

7 Holde thee still in the Lord, and abide patiently vpon him: but grieue not thy selfe at him whose way doeth prosper, against the man that doeth after euill counsayles.

8 Leaue off from wrath, and let goe displeasure: fret not thy selfe, els shalt thou be moued to do euill.

9 Wicked doers shalbe rooted out: and they that patiently abide the Lord, those shall inherite the land. Pro. 2. 22.

10 Yet a litle while, and the vngodly shalbe cleane gone: thou shalt looke after his place, and he shalbe away.

11 But the meeke spirited shall possesse the earth: and shall be refreshed in the multitude of peace.

12 The vngodly seeketh counsayle against the iust: and gnasheth

gnaſheth vpon him with his teeth.

The Lord ſhall laugh him to ſcorne: for he hath ſeene that his day is comming. 13.

The vngodly haue drawen out the ſworde, and haue bent their bowe: to caſt down the poore and needy, and to ſlay ſuch as be of a right conuerſation. 14.

Their ſworde ſhal goe through their owne heart: and their bowe ſhalbe broken. 15.

A ſmall thing that the righteous hath: is better then great riches of the vngodly. 16.

For the armes of the vngodly ſhalbe broken: and the Lord vpholdeth the righteous. 17.

The Lord knoweth the dayes of the godly: and their inheritance ſhal endure for euer. 18.

They ſhall not be confounded in the perilous time: and in the dayes of dearth they ſhall haue ynough. 19.

As for the vngodly they ſhal periſh, and the enemies of the Lorde ſhall conſume as the fat of lambes: yea, euen as the ſmoke ſhall they conſume away. Pſ. 104. 35. & Pſ. 10. 7: 34. 15: 20. 9. 17. & 5. 9. & 10. 4. 20.

The vngodly borroweth, and payeth not againe: but the righteous is mercifull and liberall. Pſ. Act. 20. 33. Rom. 13. 8. 21. & 12. 3. & 36. 2. 3.

Such as be bleſſed of God, ſhall poſſeſſe the land: and they that be curſed of him ſhalbe rooted out. 22. & 52. 3. & 120. 3.

The Lord ordereth a good mans going: and maketh his way acceptable to him ſelfe. 23. & 58. & 59.

Though he fall, he ſhal not be caſt away: for the Lord holdeth him with his hande. 24. &

I haue bene yong, and nowe am olde: and yet ſawe I neuer the righteous forſaken, nor his ſeede begging their bread. Iob. 4. 7. & Pſ. Eccl. 2. 10. 25. Pſ. 102. 28.

The righteous is euer merciful, and lendeth: and his ſeede is bleſſed. 26.

Flee from euill, and doe the thing that is good: and dwell for euermore. Pſ. 97. 10. Exo. 8. 13. Rom. 12. 9. 17. Deu. 7. Theſſ. 5. 15. & Pſal. 34. 13. 27.

For the Lorde loueth the thing that is right: hee forſaketh not his that be godly, but they are preſerued for euer. Pſ. 94. 14. & —— 55. 23. 28.

The righteous ſhall be puniſhed: as for the ſeede of the vngodly it ſhalbe rooted out. 29.

30 The righteous shall inherite the land: and dwell therein for euer. ſ. 140. 13

31 The mouth of the righteous is exercised in wisedome: and his tongue will be talking of iudgement. ſ. Pro. 10. 31. Psal. 84. 5.

32 The lawe of his God is in his heart: and his goings shall not slide. ſ. Pro. 21. 15 ſ. 84. 5

33 The vngodly seeth the righteous: and seeketh occasion to slay him.

34 The Lord will not leaue him in his hande: nor condemne him when he is iudged.

35 Hope thou in the Lord, & keepe his way, and hee shall promote thee, that thou shalt possesse the land: when the vngodly shall perish, thou shalt see it.

36 I my selfe haue seene the vngodly in great power: and florishing like a greene Bay tree.

37 And I went by, and loe he was gone: I sought him, but his place could no where be found.

38 Keepe innocencie, and take heede vnto the thing that is right: for that shall bring a man peace at the last.

Pro. 2. 22. ſ. 62. 3. 146. 9. 92. 7. 8. 73. 18

39 As for the transgressours, they shall perish together: and the ende of the vngodly is, they shalbe rooted out at the last.

40 But the saluation of the righteous commeth of the Lorde: which is also their strength in the time of trouble.

41 And the Lord shall stand by them, and saue them: hee shal deliuer them from the vngodly, and shall saue them, because they put their trust in them.

ſ. 72. 4. 82. 4. 109. 30. 68. 5

Domine ne in furore. Psal. 38.

Morning prayer.

Penetentiall.



Ut me not to rebuke (O Lord) in thine anger: neither chasten me in thy heauie displeasure. & ſ. 6. 1.

2 For thine arrowes sticke fast in me: and thy hand presseth me sore.

3 There is no health in my flesh, because of thy displeasure: neither is there any rest in my bones, by reason of my sinne.

4 For my wickednesses are gone ouer my head: and are like

 Psal. 38. 39.

like a sore burden too heaule for me to beare.
My wounds stinke, & are corrupt: through my foolishnes. 5
I am brought into so great trouble and miserie: that I go 6
mourning all the day long.
For my loynes are filled with a sore disease: and there is no 7
whole part in my body.
I am feeble and sore smitten: I haue roared for the very 8
disquietnesse of my heart.
Lorde, thou knowest all my desire: and my groning is not 9
hid from thee. 61. 5. 10. 19.
My heart panteth, my strength hath failed mee: and the 10
sight of mine eyes is gone from me.
My louers and my neighbours did stande looking vpon 11
my trouble: and my kinsmen stoode a farre off.
They also that sought after my life, layde snares for mee: 12
and they that went about to do me euill, talked of wickednes,
and imagined deceit all the day long.
As for mee, I was like a deafe man, and heard not: and as 13
one that is dumbe, which doeth not open his mouth.
I became euen as a man that heareth not: and in whose 14
mouth are no reproofes.
For in thee, O Lorde, haue I put my trust: thou shalt an- 15
swere for me, O Lord my God.
I haue required that they (euen mine enemies) should not 16
triumphe ouer mee: for when my foote slipt, they reioyced
greatly against me.
And I truely am set in the plague: and my heauinesse is 17
euer in my sight.
For I will confesse my wickednesse: & be sorie for my sinne. 18
But mine enemies liue, and are mightie: and they that 19
hate me wrongfully, are many in number.
They also that reward euill for good, are against mee: be- 20
cause I followe the thing that good is.
Forsake me not, O Lorde my God: be not thou far frō me. 21
Haste thee to helpe me: O Lord God my saluation.

Dixi, custodiam. Psal. 39.

I Sayd, I will take heede to my wayes: that I offende not 1
in my tongue. Ec. 17. 3. Ecclu. 22. 27. & 23. 14. 15. 141. 3. 21. 24.

2 I will keepe my mouth (as it were with a bridle:) while the vngodly is in my sight.

3 I held my tongue, and spake nothing: I kept silence, yea euen from good wordes, but it was paine and griefe to me.

4 My heart was whot within mee, and while I was thus musing, the fire kindled: and at the last I spake with my tongue.

5 Lord, let me know mine ende, & the number of my dayes: that I may be certified how long I haue to liue. 90. 12

6 Behold, thou hast made my dayes as it were a span long: and mine age is euen as nothing in respect of thee, and verily euery man liuing is altogether vanitie.

7 For man walketh in a vayne shadowe, and disquieteth him selfe in vaine: he heapeth vp riches, and can not tell who shall gather them.

8 And now Lorde, what is my hope: truely my hope is euen in thee.

9 Deliuer me from all mine offences: and make me not a rebuke vnto the foolish.

10 I became dumbe, and opened not my mouth: for it was thy doing.

11 Take thy plague away from me: I am euen consumed by the meanes of thy heauy hand.

12 When thou with rebukes doest chasten man for sinne, thou makest his beautie to consume away like as it were a moth fretting a garment: euery man therefore is but vanitie.

13 Heare my prayer, O Lorde, and with thine eares consider my calling: holde not thy peace at my teares.

14 For I am a stranger with thee, and a sojourner: as all my fathers were.

15 Oh spare me a litle, that I may recouer my strength: before I go hence, and be no more seene.

Expectans expectaui. Psal. 40.

1 I waited patiently for the Lord: and he enclined vnto me, & heard my calling. 71. 12

2 Hee brought mee also out of the horrible pit, out of the myre and clay: and set my feete vpon the rocke, and ordered my goings.

And

And he hath put a newe songe in my mouth: euen a thankes 3
giuing vnto our God. Se. 96. 1.

Many shall see it, and feare: and shall put their trust in the 4
Lorde.

Blessed is the man that hath set his hope in the Lord: and 5
turned not vnto the proude, and to such as goe about with
lyes.

O Lord my God, great are thy wonderous workes which 6
thou hast done: like as bee also thy thoughtes which are to
vswarde, and yet there is no man that ordereth them vnto
thee.

If I would declare them and speake of them: they should 7
be mo then I am able to expresse. Se 139. 18

Sacrifice and meate offring thou wouldest not haue: but 8
mine eares hast thou opened. Iobe 36. 10. & 33. 16.

Burnt offrings and sacrifice for sinne hast thou not requi- 9 Hebr. 10. 5.
red: then said I, loe, I come.

In the volume of the booke it is written of mee, that I 10
should fulfill thy will, O my God: I am content to doe it, yea
thy lawe is within my heart.

I haue declared thy righteousnes in the great congregati- 11
on: lo, I will not refraine my lippes, O Lorde, and that thou
knowest.

I haue not hid thy righteousnesse within my heart: my 12
talking hath bene of thy trueth, and of thy saluation. 105. 2. & 77. 12

I haue not kept backe thy louing mercie and trueth: from 13
the great congregation.

Withdrawe not thou thy mercie from mee, O LORD: 14
let thy louing kindnesse and thy trueth alway preserue
mee.

For innumerable troubles are come about mee, my sinnes 15
haue taken such holde vpon mee, that I am not able to looke Se. 65. 3.
vp: yea, they are mo in number then the heares of mine head, & 73. 13
and my heart hath failed me. Se. Rom. 7. 23. Iobe. 30. 16.

O Lorde, let it be thy pleasure to deliuer mee: make haste 16
(O Lord) to helpe me.

Let them be ashamed and confounded together that seeke 17
after my soule to destroye it: let them bee driuen backe-
ward

ward and put to rebuke that wish me euill.

14 Let them be desolate and rewarded with shame, that say vnto me: fye vpon thee, fye vpon thee.

Ps. 71. 5. Ps. 70. 4. Ps. 105. 3. 19 Let all those that seeke thee, be ioyful, and glad in thee: and let such as loue thy saluation, say alway, the Lord be praised.

20 As for me, I am poore & needy: but the Lord careth for me.

21 Thou art my helper and redeemer: make no long tarying, O my God.

Beatus qui intelligit. Psal. 41.

Euening prayer.

Ps. Esa. 32. 8.

BLessed is hee that considereth the poore (& needy:) the Lord shall deliuer him in the time of trouble.

2 The Lord preserue him & keepe him aliue, ỹ he may bee blessed vpon earth: & deliuer not thou him into the will of his enemies.

3 The Lorde comfort him when he lyeth sicke vpon his bed: make thou all his bed in his sickenesse.

4 I said, Lorde be mercifull vnto me: heale my soule, for I haue sinned against thee. 147. 3.

5 Mine enemies speake euill of mee: when shall hee die, and his name perish?

6 And if he come to see me, he speaketh vanitie: and his heart conceiueth falshode within him selfe, and when hee commeth foorth, he telleth it.

7 All mine enemies whisper together against mee: euen against me do they imagine this euill.

8 Let the sentence of giltinesse proceede against him: & nowe that he lyeth, let him rise vp no more.

9 Yea, euen mine owne familiar friend whome I trusted: which did also eate of my bread, hath layde great wayte for me.

10 But be thou mercifull vnto me, O Lord: raise thou me vp againe, and I shall rewarde them.

11 By this I knowe thou fauourest mee: that mine enemie doeth not triumphe against me.

And

Psal. 41. 42

And when I am in my health, thou vpholdest me: & shalt 12
set me before thy face for euer.
Blessed be the Lord God of Israel: world without ende. 13
Amen. Ie. 45. 18

Quemadmodum. Psal. 42.

LIke as the heart desireth the water brookes: so longeth 1
my soule after thee, O God.
My soule is a thirst for God, yea, euen for the liuing God: 2
when shall I come to appeare before the presence of God? ℣ 84. 2.
My teares haue bene my meate day and night: while they 3
daily say vnto me, where is now thy God?
Now when I thinke thereupon, I powre out my heart 4
by my selfe: for I went with the multitude, and brought them
forth into the house of God.
In the voyce of praise and thankes giuing: among such as 5
keepe holy day.
Why art thou so full of heauinesse (O my soule:) and why 6
art thou so disquieted within me?
Put thy trust in God: for I will yet giue him thankes for 7
the helpe of his countenance.
My God, my soule is vexed within me: therefore wil I re- 8
member thee, concerning the land of Iordane, and the litle hil
of Hermon.
One deepe calleth another, because of the noyse of the wa- 9
ter pipes: all thy waues and stormes are gone ouer me. 88. 7
The Lord hath graunted his louing kindnesse on the day 10
time: and in the night season did I sing of him, and made my ℣ 119. 55.
prayer vnto the God of my life.
I wil say vnto the God of my strength, Why hast thou for- 11
gotten me: why goe I thus heauily, while the enemie oppres-
seth me?
My bones are smitten asunder as with a sword: while mine 12
enemies (that trouble me) cast me in the teeth.
Namely while they say daily vnto me: where is now thy 13
God?
Why art thou so vexed, O my soule: and why art thou so 14
disquieted within me?
O put thy trust in GOD: for I will yet thanke him 15
which

Psal 43. 44

which is the helpe of my countenance, and my God.

Iudica me Deus. Psal. 43.

Consolatory

1 GIue sentence with me, O God, and defende my cause against the vngodly people: O deliuer me from the deceitfull and wicked man. Ps 55. 25. & 35. 20. & 120. 2.

2 For thou art the God of my strength, why hast thou put me from thee: and why goe I so heauily, while the enemie oppresseth me?

3 Oh sende out thy light and thy trueth, that they may leade me: and bring me vnto thy holy hill, and to thy dwelling.

4 And that I may goe vnto the altar of God, euen vnto the God of my ioy and gladnesse: and vpon the harpe will I giue thankes vnto thee, O God, my God.

5 Why art thou so heauie, O my soule: and why art thou so disquieted within me?

6 O put thy trust in God: for I will yet giue him thankes, which is the helpe of my countenance, and my God.

Deus auribus. Psal. 44.

Morning prayer.

WE haue heard with our eares, O God, our fathers haue tolde vs: what thou hast done in their time of olde.

2 Howe thou hast driuen out the heathen with thy hand, and planted them in: howe thou hast destroyed the nations, and cast them out.

3 For they gate not the lande in possession through their owne sword: neither was it their owne arme that helped them.

4 But thy right hande and thine arme, and the light of thy countenance: because thou haddest a fauour vnto them.

5 Thou art my king (O God:) sende helpe vnto Iacob.

Ps 18. 29. Rom 8. 37. 16. 20.

6 Through thee will we ouerthrow our enemies: and in thy name will we treade them vnder that rise vp against vs.

7 For I will not trust in my bowe; it is not my sworde that shall helpe me.

But

But it is thou that sauest vs from our enemies: and puttest them to confusion that hate vs. 8.

We make our boast of God all day long: and wil prayse thy name for euer. Selah. 9.

But now thou art farre off, and puttest vs to confusion: & goest not forth with our armies. 10.

Thou makest vs to turne our backes vpon our enemies: so that they which hate vs, spoyle our goods. 11.

Thou lettest vs to be eaten vp like sheepe: and hast scattered vs among the heathen. 12.

Thou sellest thy people for nought: and takest no money for them. 13.

Thou makest vs to be rebuked of our neighbours: to bee laughed to scorne, and had in derision of them that are round about vs. 14.

Thou makest vs to be a byworde among the heathen: and that the people shake their heads at vs. 15.

My confusion is daily before me: and the shame of my face hath couered me. 16.

For the voyce of the slaunderer and blasphemer: for the enemie and auenger. 17.

And though all this bee come vpon vs, yet doe we not forget thee: nor behaue our selues frowardly in thy couenant. 18.

Our heart is not turned backe: neyther our steppes gone out of thy way. 19.

No not when thou hast smitten vs into the place of Dragons: and couered vs with the shadowe of death. 20.

If we haue forgotten the name of our God, and holden vp our hands to any strange god: shall not God search it out? for he knoweth the very secrets of the heart. 21

For thy sake also are wee killed all the day long: and are counted as sheepe appointed to be slaine. 22.

Vp Lorde, why sleepest thou: awake, and bee not absent from vs for euer. 23.

Wherefore hidest thou thy face: and forgettest our miserie and trouble? 24.

For our soule is brought lowe, euen vnto the dust: our belie cleaueth vnto the ground. 25.

Arise

Arise and helpe vs: and deliuer vs for thy mercies sake.

Eructauit cor meum. Psal. 45.

1 My heart is enditing of a good matter: I speake of the
things which I haue made vnto the King.
2 My tongue is the pen: of a ready writer.
3 Thou art fairer then the children of men: full of grace are
thy lippes, because God hath blessed thee for euer.
4 Girde thee with thy sworde vpon thy thigh, O thou most
mightie: according to thy worship and renoume.
5 Good lucke haue thou with thine honour: ride on, because
of the worde of trueth, of meekenesse, and righteousnesse, and
thy right hand shall teach thee terrible things.
6 Thy arrowes are very sharpe, and the people shall bee
subdued vnto thee: euen in the middes among the Kinges e-
nemies.
7 Thy seate (O God) endureth for euer: the scepter of thy
kingdome is a right scepter.
8 Thou hast loued righteousnes, and hated iniquitie: where-
fore God (euen thy God) hath anoynted thee with the oyle of
gladnesse aboue thy fellowes.
9 All thy garments smell of Myrrhe, Aloes, and Cassia: out
of the Ivorie palaces, whereby they haue made thee glad.
10 Kinges daughters were among thy honourable women:
vpon thy right hande did stande the Queene in a vesture of
golde (wrought about with diuers colours.)
11 Hearken (O daughter) and consider, encline thine eare:
forget also thine owne people, and thy fathers house.
12 So shall the King haue pleasure in thy beautie: for hee is
thy Lord (God) and worship thou him.
13 And the daughter of Tyre shall bee there with a gift: like
as the rich also among the people shall make their supplica-
tion before thee.
14 The Kings daughter is all glorious within: her clothing
is of wrought golde.
15 She shalbe brought vnto the King in raiment of needle
worke: the virgins that be her fellowes shall beare her com-
pany, and shalbe brought vnto thee.
16 With ioye and gladnesse shall they bee brought: and shall
enter

entertaine the kings palace.

In steade of thy fathers thou shalt haue children: whome thou mayest make princes in all landes. 17.

I will remember thy name from one generation vnto another: therefore shall thy people giue thankes vnto thee world without end. 18. 41. 13.

Deus noster refugium. Psal. 46.

GOd is our hope and strength: a very present helpe in trouble. 1. & 9. 9. & 10. 16. & 103. 6. & 68. 5.

Therefore will we not feare though the earth be moued: and though the hilles be caried into the midst of the sea. 2

Though the waters thereof rage and swell: and though the mountaines shake at the tempest of the same. 3.

The riuers of the flood thereof shall make glad the citie of God: the holy place of the tabernacle of the most highest. 4.

God is in the middest of her, therefore shal she not be remoued: God shall helpe her, and that right earely. 5

The heathen make much a doe, and the kingdomes are moued: but God hath shewed his voyce, and the earth shall melt away. 6.

The Lorde of hostes is with vs: the God of Jacob is our refuge. 7.

O come hither, and beholde the works of the Lord: what destruction he hath brought vpon the earth. 8.

He maketh warres to cease in al the world: he breaketh the bow, and knappeth the speare in sunder, & burneth the chariots in the fyre. 9.

Be still then, and knowe that I am God: I will be exalted among the heathen, and I will be exalted in the earth. 10

The Lorde of hostes is with vs: the God of Jacob is our refuge. 11

Omnes gentes plaudite. Psal. 47.

O Clappe your handes together, (all yee people:) O sing vnto God With the voyce of melodie. Euening prayer.

For the LORDE is high, and to bee feared: hee is the great King vpon all the earth. 2.

He

3 He shal subdue the people vnder vs: and the nations vnder our feete.
4 He shall chuse out an heritage for vs: euen the worshyp of Jacob whom he loued.
5 God is gone vp with a merye noyse: and the Lorde with the sounde of the trumpe.
6 O sing prayses, sing prayses vnto (our) God: O sing prayses, sing prayses vnto our King.
7 For God is the King of all the earth: sing ye prayses with vnderstanding.
8 God reigneth ouer the heathen: God sitteth vpon his holy seate.
9 The princes of the people are ioyned vnto the people of the God of Abraham: For God (which is very high exalted) doeth defend the earth as it were with a shielde.

Magnus Dominus. Psal. 48.

GReat is the Lord, and highly to be praysed: in the citie of our God, euen vpon his holy hill.
2 The hill of Sion is a fayre place, and the ioy of the whole earth: vpon the Northside lyeth the citie of the great King. God is well knowen in her palaces, as a sure refuge.
3 For loe, the Kings of the earth: are gathered and gone by together.
4 They marueiled to see such thinges: they were astonied, and suddenly fell downe.
5 Feare came there vpon them, and sorowe: as vpon a woman in her trauaile.
6 Thou shalt breake the shippes of the sea: through the East winde.
7 Like as we haue heard, so haue we seene in the citie of the Lorde of hostes, in the citie of our God: God vpholdeth the same for euer.
8 We wayte for thy louing kindnesse (O God:) in the middes of thy Temple.
9 O God, according vnto thy name, so is thy prayse vnto the worldes ende: thy right hand is full of righteousnes.
10 Let the mount Sion reioyce, and the daughters of Juda be glad: because of thy iudgements.

walke

walke about Sion, and goe round about her: and tell the towres thereof. 11.

Marke wel her bulwarkes, set by her houses: that ye may tell them that come after. 12

For this God is our God for euer and euer: he shall be our guide vnto death. 13.

Audite hæc omnes. Psal. 49.

O heare ye this all ye people: ponder it with your eares all ye that dwell in the worlde. 1

high and lowe, rich and poore: one with another. 2

My mouth shall speake of wisdome: and my heart shall muse of vnderstanding. 3.

I will incline mine eare to the parable: and shew my darke speach vpon the harpe. 4.

wherefore should I feare in the dayes of wickednesse: and when the wickednes of my heeles cõpasseth me round about? 5

There be some that put their trust in their goods: and boast themselues in the multitude of their riches. 6

But no man may deliuer his brother: nor make agreement vnto God for him. 7.

For it cost more to redeeme their soules: so that he must let that alone for euer. 8

Yea, though he liue long: and see not the graue. 9.

For he seeth that wise men also die, and perish together: as well as the ignorant and foolish, and leaue their riches for other. 10.

And yet they thinke that their houses shall continue for euer: and that their dwelling places shall endure from one generation to another, and call the landes after their owne names. 11.

Nevertheless, man will not abide in honour: seeing hee may be compared vnto the beasts that perish, this is the way of them. 12

This is their foolishnesse: and their posteritie praysle their saying. 13.

They lie in the hell like sheepe, death gnaweth vpon them, & the righteous shall haue domination of them in ỹ morning: their beautie shal cõsume in ỹ sepulchre out of their dwelling. 14.

15 But God hath deliuered my soule from the place of hel: for he shall receiue me. Ps 23.4

16 Be not thou afraid though one be made rich: or if the glory of his house be increased.

17 For he shall carry nothing away with him when he dyeth: neither shall his pompe followe him.

18 For while he liued he counted himselfe an happie man: and so long as thou doest wel vnto thy selfe, men will speake good of thee.

19 He shall folow the generations of his fathers: and shal neuer see light.

20 Man being in honour, hath no vnderstanding: but is compared vnto the beastes that perish.

Deus deorum. Psal. 50.

Morning prayer.

THe Lorde, euen the most mightie God, hath spoken: and called the worlde, from the rising vp of the Sunne, vnto the going downe thereof.

2 Out of Sion hath God appeared: in perfect beautie.

3 Our God shall come, and shall not keepe silence: there shall go before him a consuming fire, and a mightie tempest shall be stirred vp round about him.

4 He shall call the heauen from aboue: and the earth, that he may iudge his people.

5 Gather my saints together vnto me: those that haue made a couenant with me, with sacrifice.

6 And the heauens shall declare his righteousnesse: for God is iudge himselfe.

7 Heare, O my people, and I will speake: I my selfe will testifie against thee, O Israel, for I am God, euen thy God.

8 I will not reproue thee, because of thy sacrifices, or for thy burnt offerings: because they were not alwaye before mee.

9 I will take no bullocke out of thy house: nor hee goates

out

out of thy foldes.

For all the beastes of the forest are mine: and so are the cattels vpon a thousand hilles. 10

I knowe all the foules vpon the mountaines: and the wilde beastes of the fielde are in my sight. 11

If I be hungry, I will not tell thee: for the whole World is mine, and all that is therein. 12.

Thinkest thou that I will eate Bulles flesh: and drinke the blood of Goates? 13.

Offer vnto God thankesgiuing: and pay thy vowes vnto the most highest. 14. ſt 66. 12 76. 11

And call vpon me in the time of trouble: so will I heare thee, and thou shalt prayse me. ſt 91. 15. 15

But vnto the vngodly said God: Why doest thou preache my lawes, and takest my couenant in thy mouth? 16

Whereas thou hatest to bee reformed: and hast cast my wordes behinde thee. 17.

When thou sawest a thiefe, thou consentedst vnto him: and hast bene partaker with the adulterers. 18.

Thou hast let thy mouth speake wickednesse: and with thy tongue thou hast set forth deceit. 19.

Thou satest and spakest against thy brother: yea, and hast slaundered thine owne mothers sonne. 20

These things hast thou done, and I held my tongue, and thou thoughtest wickedly that I am euen such a one as thy selfe: but I will reproue thee, and set before thee the things that thou hast done. 21.

O consider this, ye that forget God: least I plucke you away, and there be none to deliuer you. 22

Who so offereth me thankes and praise, he honoureth me: and to him that ordereth his conuersation right, will I shew the saluation of God. 23.

Miserere mei Deus. Psal. 51.

HAue mercy vpon mee (O God) after thy great goodnes: 1
according vnto the multitude of thy mercies, doe away mine offences. Penitentiall

Wash mee throughly from my wickednesse: and cleanse me from my sinne. 2.

3 For I knowledge my faults: & my sinne is euer before me.
4 Against thee onely haue I sinned, and done this euil in thy sight: that thou mightest be iustified in thy saying, and cleare when thou art iudged.
5 Beholde, I was shapen in wickednes: and in sinne hath my mother conceiued me.
6 But loe, thou requirest trueth in the inwarde partes: and shalt make me to vnderstand wisdome secretly.
7 Thou shalt purge me with Hysope, and I shall be cleane: thou shalt wash me, and I shall be whiter then snowe.
8 Thou shalt make me heare of ioye and gladnes: that the bones which thou hast broken may reioyce.
9 Turne thy face from my sinnes: and put out all my misdeedes.
10 Make me a cleane heart, O God: and renue a right spirit within me.
11 Cast me not away from thy presence: and take not thy holy spirit from me. Psal. 119. 39
12 O giue me the comfort of thy helpe againe: and stablish me with thy free spirit.
13 Then shall I teach thy wayes vnto the wicked: and sinners shalbe conuerted vnto thee.
14 Deliuer mee from bloodguiltines, O God, thou that art the God of my health: & my tongue shal sing of thy righteousnes.
15 Thou shalt open my lips (O Lorde:) and my mouth shall shewe thy prayse.
16 For thou desirest no sacrifice, els woulde I giue it thee: but thou delightest not in burnt offerings.
17 The sacrifice of God is a troubled spirite: a broken and contrite heart (O God) shalt thou not despise. Isa. 57. 15.
18 O be fauourable and gratious vnto Sion: builde thou the walles of Hierusalem.
19 Then shalt thou be pleased with the sacrifice of righteousnesse, with the burnt offrings and oblations: then shall they offer yong bullockes vpon thine altar.

Quid gloriaris? Psal. 52.

WHy boastest thou thy selfe, thou tyrant: that thou canst do mischiefe:

whereas the goodnes of God endureth yet dayly. 2

Thy tongue imagineth wickednesse: and with lyes thou cuttest like a sharpe rasor. 3. & 120. 3.

Thou hast loued vnrighteousnesse more then goodnesse: and to talke of lyes more then righteousnes. 4.

Thou hast loued to speake all wordes that may doe hurt: O thou false tongue. 5

Therefore shall God destroy thee for euer: hee shall take thee, and plucke thee out of thy dwelling, and roote thee out of the land of the liuing. 6.

The righteous also shall see this, and feare: and shall laugh him to scorne. 7.

Loe, this is the man that tooke not God for his strength: but trusted vnto ỹ multitude of his riches, and strengthened himselfe in his wickednesse. 8.

As for mee, I am like a greene Olyue tree in the house of God: my trust is in the tender mercie of God for euer & euer. 9.

I will alwayes giue thankes vnto thee for that thou hast done: and I will hope in thy name, for thy saints like it well. 10. & 34. 1. 92. 1. 111. 1. 138. 1. 145. 2.

Dixit insipiens. Psal. 53.

THe foolish body hath sayde in his heart: there is no God. Euening prayer.

Corrupt are they, and become abhominable in their wickednesse: there is none that doeth good. 2

God looked downe from heauen vpon the children of men: to see if there were any that would vnderstand, and seeke after God. 3.

But they are all gone out of the way, they are altogether become abominable: there is also none that doeth good, no not one. 4

Are not they without vnderstanding that worke wickednes: eating vp my people as if they would eate bread: they haue not called vpon God. 5. & 14. 8.

They were afraide where no feare was: for God hath broken the bones of him that besieged thee, thou hast put them to confusion, because God hath despised them. 6.

7 Oh that the saluation were giuen vnto Israel out of Sion: oh that the Lord would deliuer his people out of captiuitie.

8 Then shoulde Jacob reioyce: and Israel should be right glad.

Deus in nomine. Psal. 54.

SAue mee, O God, for thy names sake: and auenge mee in thy strength.

2 Heare my prayer, O God: and hearken vnto the wordes of my mouth.

3 For straungers are risen vp against me: & tyrants (which haue not God before their eyes) seeke after my soule.

4 Beholde, God is my helper: the Lorde is with them that vpholde my soule.

5 Hee shall reward euill vnto mine enemies: destroy thou them in thy trueth.

6 An offering of a free heart will I giue thee, and prayse thy name (O Lorde:) because it is so comfortable.

7 For hee hath deliuered mee out of all my trouble: and mine eye hath seene his desire vpon mine enemies. ℔ 59. 10. 92. 10

Exaudi Deus. Psal. 55.

HEare my prayer, O God: and hide not thy selfe from my petition.

2 Take heede vnto me, and heare mee: how I mourne in my prayer, and am vexed.

3 The enemie crieth so, and the vngodly commeth on so fast: for they are minded to do me some mischief, so maliciously are they set against me.

4 My heart is disquieted within me: and the feare of death is fallen vpon me. 88. 15. & 90. 9. 38. 6. got mourninge

5 Fearefulnesse and trembling are come vpon me: and an horrible dread hath ouerwhelmed me.

6 And I sayde, O that I had wings like a Doue: for then would I flee away, and be at rest.

7 Lo, then would I get mee away farre off: and remaine in the wildernesse.

8 I would make haste to escape: because of the stormy wind and tempest.

Destroy

Destroy their tongues (O Lorde) and deuide them: for I haue spied vnrighteousnesse and strife in the citie. 9.

Day and night they goe about within the walles thereof: mischiefe also and sorowe are in the middes of it. 10.

Wickednesse is therein: deceite and guile go not out of their streetes. 11.

For it is not an open enemie that hath done me this dishonour (for then I could haue borne it. 12.

Neither was it mine aduersarie that did magnifie himselfe against me: for then (peraduenture) I would haue hid my selfe from him. 13.

But it was euen thou my companion: my guide, and mine owne familiar friende. 14.

We tooke sweete counsel together: and walked in ỹ house of God as friends. 15.

Let death come hastily vpon them, and let them go downe quicke into hell: for wickednes is in their dwellings, & among them. 16.

As for me, I will call vpon God: and the Lord shall saue mee. 17.

In the euening and morning, & at noone day will I pray, and that instantly: and he shall heare my voyce. Ps. 119. 164. 18.

It is hee that hath deliuered my soule in peace, from ỹ battaile that was against me: for there were many with me. 19.

Yea, euen God that endureth for euer shall heare mee, and bring them downe: for they will not turne, nor feare God. 82. 5 20.

He laide his hands vpon such as be at peace with him: and he brake his couenant. 21.

The wordes of his mouth were softer then butter, hauing warre in his heart: his wordes were smoother then oyle, and yet be they very swordes. 22.

O cast thy burthen vpon the Lorde, and he shall nourishe thee: and shall not suffer the righteous to fall for euer. 1. Pet. 5. 7. Psa. 16. 3 23.

And as for them: thou, O God, shalt bring them into ỹ pit of destruction. 24.

The bloodthirstie and deceitfull men shall not liue out halfe their dayes: neuertheless, my trust shall be in thee, O Lord. Se. 5. 6. 25.

Moneth. The xi. day.

Miserere mei Deus. Psal. 56.

Morning prayer.

BE mercifull vnto mee, O God, for man goeth about to deuoure mee: hee is daily fighting and troubling mee.

2 Mine enemies are daily in hand to swallow mee vp: for they be many that fight against mee, O thou most highest.

3 Neuertheless, though I am sometime afrayde: yet put I my trust in thee.

4 I will praise God because of his woorde: I haue put my trust in God, and will not feare what flesh can do vnto me.

5 They dayly mistake my wordes: all that they imagine, is to do me euill.

6 They holde altogether, and keepe themselues close: and marke my steppes, when they lay waite for my soule.

7 Shall they escape for their wickednesse: thou (O God) in thy displeasure shalt cast them downe.

8 Thou tellest my flittings: put my teares into thy bottell: are not these things noted in thy booke?

9 Whensoeuer I call vpon thee, then shall mine enemies be put to flight: this I know, for God is on my side.

Exo. 15. 16 Iob. 23. 12. 10 In Gods word will I reioyce: in the Lords word will I comfort me. Psal. 73. 26.

11 Yea in God haue I put my trust: I will not bee afrayde what man can doe vnto me.

12 Vnto thee (O God) will I pay my vowes: vnto thee will I giue thankes.

Psal. 116. 8. 13 For thou hast deliuered my soule frō death, & my feete from falling: that I may walke before God in ỹ light of the liuing.

Miserere mei Deus. Psal. 57.

BE mercifull vnto me, O God, be mercifull vnto me, for my soule trusteth in thee: & vnder the shadow of thy winges shalbe my refuge, vntill this tyranny be ouerpast.

2 I will cal vnto the most high God: euen vnto the God that shall perfourme the cause which I haue in hand.

He

He shall send from heauen: and saue me from the reprooffe of him that would eate me vp. 3.

God shall sende forth his mercie and trueth: my soule is among Lions. 4.

And I lie euen among the children of men (that are set on fire:) whose teeth are speares and arrowes, and their tongue a sharp sworde. 5.

Set vp thy selfe, O God, aboue the heauens: and thy glory aboue all the earth. 6.

They haue layde a net for my feete, and pressed downe my soule: they haue digged a pit before me, and are fallen into the middes of it themselues. 7.

My heart is fixed, O God, my heart is fixed: I will sing & giue praise. 8.

Awake vp my glory, awake Lute and Harpe: I my selfe will awake right early. 9.

I will giue thanks vnto thee, O Lord, among the people: and I will sing vnto thee among the nations. 10.

For the greatnes of thy mercie reacheth vnto the heauens: and thy trueth vnto the cloudes. 11.

Set vp thy selfe, O God, aboue the heauens: and thy glory aboue all the earth. 12.

Si vere vtique. Psal. 58.

ARe your minds set vpō righteousnes, O ye congregatiō: and do ye iudge the thing ẏ is right, O ye sonnes of men? 1.

Yea, ye imagine mischiefe in your heart vpon the earth: and your hands deale with wickednesse. 2.

The vngodly are froward euē frō their mothers wombe: assoone as they be borne they goe astray, and speake lyes. 3.

They are as venemous as the poyson of a Serpent: euen like the deafe Adder that stoppeth her eares. 4.

Which refuseth to heare the voyce of the charmer: charme he neuer so wisely. 5.

Breake their teeth (O God) in their mouthes, smite the chawe bones of the Lions, O Lorde: let them fall away like water that runneth apace, and when they shoote their arrowes, let them be rooted out. 6.

Let them consume away like a Snayle, and bee like the vntimely 7.

vntimely fruite of a woman: and let them not see the sunne.
8 Or euer your pottes be made hot with thornes: so let indignation vexe him, euen as a thing that is raw.
9 The righteous shall reioyce when he seeth the vengeance: he shall wash his foote steppes in the blood of the vngodly.
10 So that a man shall say, verily there is a reward for the righteous: doubtlesse there is a God that iudgeth the earth.

Eripe me de inimicis. Psal. 59.

Euening prayer.

DEliuer mee from mine enemies, (O God:) defende mee from them that rise vp against me.
2 O deliuer mee from the wicked doers: and saue me from the bloodthirstie men. ℣. 5. 6. & 55. 25.
3 For lo, they lye waiting for my soule: the naughtie men are gathered against me without any offence or fault of me, O Lord.
4 They runne and prepare themselues without my fault: arise thou therefore to helpe me, and beholde.
5 Stand vp (O Lorde God of hostes) thou God of Israel, to visite all the heathen: and be not mercifull vnto them that offend of malicious wickednes.
6 They go to & fro in the euening: they grinne like a dogge, and runne about through the citie.
7 Beholde, they speake with their mouth, and swords are in their lippes: for who doeth heare?
8 But thou, O Lorde, shalt haue them in derision: and thou shalt laugh all the heathen to scorne.
9 My strength will I ascribe vnto thee: for thou art the God of my refuge.
10 God sheweth me his goodnesse plenteously: and God shall let me see my desire vpon mine enemies. ℣. & ℣. 54. 7. 92. 10.
11 Slay them not, lest my people forget it: but scatter them abroad among the people, and put them downe, O Lorde, our defence.
12 For the sinne of their mouth, and for the wordes of their lippes,

lippes, they shalbe taken in their pryde: and why? their preaching is of cursing and lyes.

Consume them in thy wrath, consume them, that they may perish: and knowe that it is God which ruleth in Jacob, and vnto the endes of the worlde. 13.

And in the euening they will returne: grinne like a dogge, and will goe about the citie. 14.

They will runne here and there for meate: and grudge if they be not satisfied. 15

As for me, I will sing of thy power, and will prayse thy mercie betimes in the morning: for thou hast bene my defence and refuge in the day of my trouble. 5. 3. 62. 1. 57. 9. 16.

Vnto thee (O my strength) will I sing: for thou, O God, art my refuge, and my mercifull God. 17.

Deus repulisti nos. Psal. 60.

O God, thou hast cast vs out, and scattered vs abroad: thou hast also bene displeased, O turne thee vnto vs agayne. 1

Thou hast moued the lande, and deuided it: heale the sores thereof, for it shaketh. 2.

Thou hast shewed thy people heauie thinges: thou hast giuen vs a drinke of deadly wine. 3

Thou hast giuen a token for such as feare thee: that they may triumphe because of the trueth. Ps. 89. 17. Ps. 34. 2. 4. Is. 25. 11.

Therefore were thy beloued deliuered: helpe mee with thy right hand, and heare me. 5

God hath spoken in his holines, I will reioyce and deuide Sichem: and mete out the valley of Sucoth. 6

Gilead is mine, and Manasses is mine: Ephraim also is the strength of my head, Juda is my lawe giuer. 7.

Moab is my washpot, ouer Edom will I cast out my shooe: Philistia be thou glad of me. 8.

Who will leade me into the strong citie: Who will bring me into Edom: 9.

Hast thou not cast vs out, O God: wilt not thou, O God, go out with our hostes: 10

O be thou our helpe in trouble: for vaine is ỹ helpe of man. 11.

Through God shall wee doe great actes: for it is hee that shall treade downe our enemies. Is. 108. 13. Rom. 8. 37. Phil. 4. 13. 12

Exaudi

Moneth. The xii. day.

Exaudi Deus. Psal. 61.

1 HEare my crying, O God: giue eare vnto my prayer.
2 From the ends of the earth will I call vnto thee: when my heart is in heauines.
3 O let me vp vpon the rocke that is higher then I: for thou hast been my hope, and a strong towre for me against the enemie.
4 I will dwel in thy tabernacle for euer: and my trust shalbe vnder the couering of thy wings.
5 For thou, O Lorde, hast heard my desires: and hast giuen an heritage vnto those that feare thy name. (fe 94. 14) 10 19 8 38 9
6 Thou shalt graunt the king a long life: that his yeeres may endure throughout all generations.
7 He shall dwel before GOD for euer: O prepare thy louing mercie and faithfulnes, that they may preserue him.
8 So will I alwayes sing praise vnto thy name: that I may dayly perfourme my vowes. fe 66. 1

Nonne Deo. Psal. 62.

Morning prayer.

MY soule truely waiteth still vpon God: for of him commeth my saluation.
2 He verily is my strength and my saluation: he is my defence, so that I shall not greatly fall.
3 Howe long will ye imagine mischiefe against euery man: yee shalbe slaine all the sort of you, yea as a tottering wall shall yee be, and like a broken hedge. fe 37. 39
4 Their deuise is onely howe to put him out whom GOD will exalt: their delight is in lyes, they giue good wordes with their mouth, but curse with their heart.
5 Neuertheless, my soule waite thou still vpon God: for my hope is in him.
6 Hee truely is my strength and my saluation: he is my defence, so that I shall not fall.
7 In GOD is my health and my glorie: the rocke of my might,

might, and in God is my trust.

O put your trust in him alway (ye people:) powre out your hearts before him, for God is our hope. 8 : & Lamen: 2. 19

As for the children of men, they are but vaine: the children of men are deceitfull vpon the weightes, they are altogether lighter then vanitie it selfe. 9.

O trust not in wrong and robberie, giue not your selues vnto vanitie: if riches increase, set not your heart vpon them. 10.

God spake once and twise: I haue also heard the same, that power belongeth vnto God. Iobe. 33. 14 11.

And that thou Lord art mercifull: for thou rewardest euery man according to his worke. 12.

Deus Deus meus. Psal. 63.

O God thou art my God: early will I seeke thee. 5 : 3 & 55 : 18 : 57 : 9
My soule thirsteth for thee, my flesh also longeth after thee: in a barren and drie lande, where no water is. 2 130. 6.

Thus haue I looked for thee in holines: that I might beholde thy power and glorie. 3.

For thy louing kindnesse is better then the life it selfe: my lippes shall praise thee. 4.

As long as I liue will I magnifie thee on this maner: and lift vp my hands in thy name. & 33. 1 & 86. 12 5

My soule shall be satisfied euen as it were with marowe and fatnesse: when my mouth prayseth thee with ioyfull lippes. 6.

Haue I not remembred thee in my bedde: and thought vpon thee when I was waking: & 77. 6 Esa: 26. 9 7.

Because thou hast beene my helper: therefore vnder the shadowe of thy wings will I reioyce. 8.

My soule hangeth vpon thee: thy right hand hath vpholden me. 9.

These also that seeke the hurt of my soule: they shal go vnder the earth. 10

Let them fal vpon the edge of the sword: that they may be a portion for Foxes. 11.

But the king shall reioyce in God, all they also that sweare by him, shalbe cõmended: for the mouth of them that speake lyes, shalbe stopped. 12

Exaudi

Psa. 64. 65.

Moneth. The xii. day.

Exaudi Deus. Psal. 64.

HEare my voyce, O God, in my prayer: preserue my life from feare of the enemie.

2 Hide me from the gathering together of the frowarde: and from the insurrection of wicked doers.

3 Which haue whet their tongue like a sword: and shoote out their arrowes, euen bitter wordes.

4 That they may priuily shoote at him which is perfect: suddenly doe they hit him, and feare not.

5 They courage them selues in mischiefe: and commune among themselues how they may lay snares, and say that no man shall see them.

6 They imagine wickednesse, and practise it: that they keepe secret among themselues, euery man in ỳ deepe of his heart.

7 But GOD shall suddenly shoote at them with a swift arrowe: that they shalbe wounded.

8 Yea their owne tongues shall make them fall: insomuch that who so seeth them, shall laugh them to scorne.

9 All men that see it, shall saye, this hath God done: for they shall perceiue that it is his worke.

Ps. 68. 3. 10 The righteous shall reioyce in the Lorde, and put his trust in him: and all they that are true of heart, shalbe glad.

Euening prayer.

Te decet hymnus. Psal. 65.

THou, O God, art prayed in Sion: and vnto thee shal the vow be performed in Hierusalem.

2 Thou that hearest the prayer: vnto thee shall all flesh come.

3 My mildeedes preuaile against me: oh be thou mercifull vnto our sinnes. Rom. 7. 23. Ps. Psal. 40. 15

4 Blessed is the man whom thou chusest and receiuest vnto thee: he shall dwel in thy court, & shalbe satisfied with ỳ pleasures of thy house, euen of thy holy temple.

Ps. 94. 12. 89. 16.

5 Thou shalt shewe vs wonderfull things in thy righteousnes, O God of our saluation: thou that art the hope of all the endes of the earth, and of them that remaine in the broad sea.

which

Zadock Smith His Book.

which in his strength setteth fast the mountaines: and is girded about with power. 6

which stilleth the raging of the sea: and the noyse of his waues, and the madnesse of his people. 7

They also that dwell in the vttermost parts of the earth, shalbe afraide at thy tokens: thou that makest the outgoings of the morning and euening to prayse thee. 8

Thou visitest the earth, and blessest it: thou makest it very plentious. 9

The riuer of God is full of water: thou preparest their corne, for thou so prouidest for the earth. 10

Thou waterest her furrowes, thou sendest rayne into the litle valleyes thereof: thou makest it soft with the droppes of rayne, and blessest the encrease of it. 11

Thou crownest the yeere with thy goodnes: & thy cloudes drop fatnesse. 12 Clouds drop fatnes

They shal drop vpon the dwellings of the wildernes: and the litle hilles shall reioyce on euery side. 13

The folds shalbe ful of sheepe: the valleyes also shal stand so thicke with corne, that they shall laugh and sing. 14

Iubilate Deo. Psalm. 66.

O Be ioyfull in God all ye landes: sing prayses vnto the honour of his name, make his prayse to be glorious.

Say vnto God, O howe wonderfull art thou in thy workes: through the greatnesse of thy power shall thine enemies be found liars vnto thee. 2

For all the world shall worship thee: sing of thee, and prayse thy name. Ps 95. 6. 99. 5 3

O come hither, and behold the workes of God: how wonderfull he is in his doing toward the children of men. 4

He turned the sea into drie land: so that they went through the water on foote, there did we reioyce thereof. 5

Hee ruleth with his power for euer, his eyes beholde the people: and such as will not beleeue, shall not be able to exalt themselues. 6

O prayse our God (ye people:) and make the voyce of his prayse to be heard. 7

Which holdeth our soule in life: and suffereth not our 8

feete

feete to slippe.

9 For thou (O God) hast proued vs: thou also hast tryed vs, like as siluer is tried.

10 Thou broughtest vs into the snare: and layedst trouble vpon our loynes.

11 Thou sufferedst men to ride ouer our heades: wee went through fyre and water, and thou broughtest vs out into a wealthy place.

12 I will go into thy house with burnt offrings: and will pay thee my vowes which I promised with my lippes, & spake with my mouth when I was in trouble. ℣ 15. 16.

13 I will offer vnto thee fat burnt sacrifices, with the incense of rammes: I will offer bullockes and goates.

14 O come hither and hearken all ye that feare God: and I will tell you what he hath done for my soule. ℣ 34. 11.

15 I called vnto him with my mouth: and gaue him prayses with my tongue.

16 If I incline vnto wickednesse with my heart: the Lord will not heare me.

17 But God hath heard me: and considered the voyce of my prayer.

18 Praysed be God, which hath not cast out my prayer: nor turned his mercy from me. ℣ 68. 19.

Deus misereatur. Psal. 67.

GOd be mercifull vnto vs, and blesse vs: and shewe vs the light of his countenance, and be mercifull vnto vs.

2 That thy way may be knowen vpon earth: thy sauing health among all nations.

3 Let the people prayse thee, O God: yea, let all the people prayse thee.

4 O let the nations reioyce and be glad, for thou shalt iudge the folke righteously: and gouerne the nations vpon earth.

5 Let the people prayse thee, O God: let all the people prayse thee.

6 Then shal ỹ earth bring forth her encrease: and God, euen our owne God, shall giue vs his blessing.

7 God shall blesse vs: and all the ends of the world shal feare him.

Exurgat

Exurgat Deus. Psal. 68.

LEt God aryse, & let his enemies be scattered: let them also that hate him, flee before him. Morning prayer.

Like as the smoke vanisheth, so shalt thou drive them away: and like as wax melteth at the fire, so let the vngodly perish at the presence of God.

But let the righteous bee glad and reioyce before God: let them also be merie and ioyfull.

O sing vnto God, and sing prayses vnto his name: magnifie him that rideth vpon the heauens as it were vpō an horse, prayse him in his name, yea, and reioyce before him.

He is a father of the fatherlesse, and defendeth the cause of the widowes: euen God in his holy habitation.

He is the God that maketh men to bee of one minde in an house, and bringeth the prysoners out of captiuitie: but letteth the runnagates continue in scarcenesse.

O God, when thou wentest forth before the people: when thou wentest through the wildernes.

The earth shooke, & the heauens dropped at the presence of God: euen as Sinai also was mooued at the presence of God, which is the God of Israel.

Thou, O God, sentest a gracious raine vpon thine inheritance: and refreshedst it when it was wearie.

Thy congregation shall dwell therein: for thou, O God, hast of thy goodnesse prepared for the poore.

The Lorde gaue the word: great was the company of the preachers.

Kings with their armies did flee and were discomfited: and they of the houshold deuided the spoyle.

Though ye haue lyen among the pottes, yet shall ye be as the wings of a Doue: that is couered with siluer wings, and her feathers like golde.

When the almightie scattered Kings for their sake: then were they as white as snowe in Salmon.

15 As the hill of Basan, so is Gods hill: euen an high hill, as the hill of Basan.

16 Why hoppe ye so ye high hilles? this is Gods hill, in the which it pleaseth him to dwell: yea, the Lorde will abide in it for euer.

17 The charets of God are twenty thousand, euen thousands of angels: and the Lord is among them as in the holy place of Sinai.

18 Thou art gone vp on high, thou hast led captiuitie captiue, and receiued gifftes for men: yea, euē for thy enemies, that the Lord God might dwell among them.

19 Praised bee the Lorde daily: euen the God which helpeth vs, and powreth his benefites vpon vs. Ps 118. 27.

20 He is our God, euen the God of whome commeth saluation: God is the Lorde, by whome we escape death. 117. 2

21 GOD shall wounde the head of his enemies: and the hearie scalpe of such a one as goeth on still in his wickednesse.

22 The Lord hath saide, I will bring my people againe, as I did from Basan: mine owne will I bring againe, as I did sometime from the deepe of the sea.

23 That thy foote may bee dipped in the blood of thine enemies: and that the tongue of thy dogges may be red through the same.

24 It is well seene, O God, howe thou goest: howe thou my God and king goest in the sanctuarie.

25 The singers goe before, the minstrels followe after: in the middest are the damosels playing with the tymbrels.

26 Giue thankes, O Israel, vnto God the Lorde in the congregations: from the ground of the heart.

27 There is litle Beniamin their ruler, & the princes of Juda their counsaile: the princes of Zabulon, and the princes of Nephthali.

28 Thy God hath sent foorth strength for thee: stablish the thing, O God, that thou hast wrought in vs.

29 For thy Temples sake at Jerusalem: so shall kings bring presents vnto thee.

30 When the company of the spearemen, and multitude of the

the mightie, are scattered abroade among the heathes of the people (so that they humbly bring pieces of siluer:) and when he hath scattered the people that delite in warre.

Then shall the princes come out of Egypt: the Morians land shall soone stretch out her handes vnto God. 31.

Sing vnto God, O yee kingdomes of the earth: O sing prayses vnto the Lord. 32

which sitteth in the heauens ouer all from the beginning: loe, he doeth sende out his voyce, yea, and that a mightie voyce. 33

Ascribe ye the power to God ouer Israel: his worship and strength is in the clouds. 34.

O God, wonderfull art thou in thy holy places: euen the God of Israel, he will giue strength and power vnto his people, blessed be God. 35

Saluum me fac. Psal. 69.

SAue mee, O God: for the waters are come in, euen vnto my soule. Euening prayer.

I sticke fast in the deepe mire where no grounde is: I am come into deepe waters, so that the floods runne ouer me. 2.

I am wearie of crying, my throte is drie: my sight fayleth mee for waiting so long vpon my God. 3.

They that hate me without a cause, are mo then the heeres of my head: they that are mine enemies, and would destroy me giltlesse, are mightie. 4.

I payde them the thinges that I neuer toke: God thou knowest my simplenesse, & my faultes are not hid from thee. 5

Let not them that trust in thee, O Lord God of hoastes be ashamed for my cause: let not those that seeke thee, be confounded through me, O Lord God of Israel. 6

And why? for thy sake haue I suffered reproofe: shame hath couered my face. 7.

I am become a straunger vnto my brethren: euen an alient vnto my mothers children. 8.

For the zeale of thy house hath euen eaten me: and the rebukes of them that rebuked thee, are fallen vpon me. 9.

10 I wept and chaſtened my ſelfe with faſting: and that was
turned to my reproofe.
11 I put on a ſackecloth alſo: and they iefted vpon me.
12 They that ſit in the gate ſpeake againſt me: and the drun-
kards make ſongs vpon me.
13 But Lord I make my prayer vnto thee: in an acceptable
time. ſ. Eſay. 49. 8. & 2. Cor. 6. 2.
14 Heare me, O God, in the multitude of thy mercie: euen in
the trueth of thy ſaluation.
15 Take mee out of the mire, that I ſinke not: oh let mee bee
deliuered from them that hate mee, and out of the deepe
waters.
16 Let not the water flood drowne mee, neither let the
deepe ſwallowe mee vp: and let not the pit ſhut her mouth
vpon me.
17 Heare me, O Lorde, for thy louing kindneſſe is comfor-
table: turne thee vnto mee, according to the multitude of thy
mercies.
18 And hide not thy face from thy ſeruant, for I am in trou-
ble: oh haſte thee, and heare me.
19 Draw nigh vnto my ſoule, and ſaue it: oh deliuer mee, be-
cauſe of mine enemies.
20 Thou haſt knowen my reproofe, my ſhame, and my diſho-
nour: mine aduerſaries are all in thy ſight.
21 Thy rebuke hath broken my heart, I am ful of heauines:
I looked for ſome to haue pitie on me, but there was no man,
neither founde I any to comfort me.
22 They gaue me gall to eate: and when I was thirſtie, they
gaue me vineger to drinke.
23 Let their table be made a ſnare to take them ſelues withal:
and let the things (that ſhould haue bene for their wealth) be
vnto them an occaſion of falling.
24 Let their eyes be blinded that they ſee not: and euer bowe
downe their backs.
25 Powre out thine indignation vpon them: & let thy wrath-
full diſpleaſure take holde of them.
26 Let their habitation be voyde: and no man to dwel in their
tents.

For they persecute him whom thou hast smitten: and they talke howe they may vexe them whom thou hast wounded. 27.

Let them fall from one wickednesse to another: and not come into thy righteousnesse. 28.

Let them be wiped out of the booke of the liuing: and not be written among the righteous. 29.

As for mee, when I am poore and in heauinesse: thy helpe (O God) shall lift me vp. 30.

I will prayse the name of God with a song: and magnifie it with thankesgiuing. 31.

This also shal please the Lord: better then a bullocke, that hath hornes and hoofes. 32

The humble shall consider this, and be glad: seeke ye after God, and your soule shall liue. Ps. 40. 19. & 105. 4. 33.

For the Lord heareth the poore: and despiseth not his prisoners. 34.

Let heauen and earth prayse him: the sea and all that moueth therein. 35.

For God wil saue Sion, and builde the cities of Juda: that men may dwell there, and haue it in possession. 36

The posteritie also of his seruants shal inherite it: and they that loue his name shall dwell therein. Ps. 112. 2. 37.

Deus in adiutorium. Psal. 70.

HAste thee, O God, to deliuer me: make haste to helpe me, O Lord. 1.

Let them be ashamed and confounded that seeke after my soule: let them be turned backwarde and put to confusion that wish me euill. 2

Let them (for their rewarde) bee soone brought to shame: that crie ouer me, there, there. 3

But let all those that seeke thee, be ioyfull and glad in thee: and let al such as delight in thy saluation say alway, the Lord be praysed. 40. 19. 4.

As for me, I am poore and in miserie: haste thee vnto mee (O God.) 5

Thou art my helper and my redeemer: O Lord make no long tarying. 6.

In te Domine ſperaui. Pſal. 71.

Morning prayer.



N thee, O Lorde, haue I put my truſt, let me neuer be put to confuſion: but rid me, and deliuer me in thy righteouſneſſe, encline thine eare vnto me, and ſaue me.

2 Be thou my ſtrong hold, whereunto I may alway reſort: thou haſt promiſed to helpe me, for thou art my houſe of defence, and my caſtle.

3 Deliuer me, O my God, out of ꝯ hand of ꝯ vngodly: out of ꝯ hand of ꝯ vnrighteous & cruel mã. 119. 134 140. 1

4 For thou, O Lord God, art the thing that I long for: thou art my hope, euen from my youth.

5 Through thee haue I bene holden vp euer ſince I was borne: thou art he that tooke me out of my mothers wombe, my prayſe ſhalbe alway of thee. ſꝛ. 40. 16

6 I am become as it were a monſter vnto many: but my ſure truſt is in thee.

7 O let my mouth be filled with thy prayſe: (that I may ſing of thy glorie) and honour all the day long. 145. 21

8 Caſt me not away in the time of age: forſake me not when my ſtrength faileth me.

9 For mine enemies ſpeake againſt me, & they that lay wayte for my ſoule, take their counſel together, ſaying: God hath forſaken him, perſecute him, & take him, for there is none to deliuer him.

10 Go not far from me, O God: my God haſte thee to help me.

11 Let them be cõfounded & periſh, that are againſt my ſoule: let them be couered with ſhame and diſhonour, that ſeeke to doe me euill.

12 As for me, I will patiently abide alway: and will prayſe thee more and more. ſꝛ. 105. 2.

13 My mouth ſhall daily ſpeake of thy righteouſneſſe and ſaluation: for I knowe no ende thereof. ſꝛ. 145. 21

14 I will goe forth in the ſtrength of the Lord God: and will make mention of thy righteouſneſſe onely.

Thou,

Thou, O God, hast taught mee from my youth vp vntill now: therefore will I tell of thy wonderous workes. 15

Forsake me not, O God, in mine old age, when I am gray headed: vntill I have shewed thy strength vnto this generation, and thy power vnto all them that are yet for to come. 16

Thy righteousnesse, O God, is very high: & great things are they that thou hast done, O God, who is like vnto thee? 17

O what great troubles and aduersities hast thou shewed me, and yet diddest thou turne & refresh me: yea, and broughtest me from the deepe of the earth againe. 18

Thou hast brought me to great honour: and comforted me on euery side. 19

Therefore will I praise thee and thy faithfulnes (O God) playing vpon an instrument of musicke: vnto thee will I sing vpon the Harpe, O thou holy one of Israel. 20

My lippes will be faine when I sing vnto thee: and so will my soule whome thou hast deliuered. 21

My tongue also shall talke of thy righteousnes all the day long: for they are confounded and brought vnto shame that seeke to do me euill. 22 & 105. 2. 145. 5.

Deus iudicium. Psal. 72.

GIue the king thy iudgements (O God:) and thy righteousnes vnto the kings sonne. 1

Then shall hee iudge the people according vnto right: and defende the poore. 2

The mountaines also shall bring peace: and the litle hils righteousnes vnto the people. 3

He shall keepe the simple folke by their right: defende the children of the poore, and punish the wrong doer. 4 & 37. 41. & 82. 4. 109. 30

They shall feare thee as long as the sunne and moone endureth: from one generation to another. 5

Hee shall come downe like the raine into a fleece of wooll: euen as the droppes that water the earth. & Deut. 32. 2. 6

In his time shall the righteous flourishe: yea, and abundance of peace, so long as the Moone endureth. 7

His dominion shalbe also from the one sea to the other: and from the flood vnto the worldes ende. 8

9 They that dwell in the wildernes shall kneele before him:
his enemies shall licke the dust.
10 The kings of Tharsis and of the Iles shall giue presents:
the kings of Arabia and Saba shall bring gifts.
11 All kings shall fall downe before him: all nations shall doe
him seruice.
12 For he shall deliuer the poore when he cryeth: the needy al-
so, and him that hath no helper.
13 He shalbe fauourable to the simple and needy: and shal pre-
serue the soules of the poore.
14 He shall deliuer their soules from falshode and wrong: and
deare shall their blood be in his sight.
15 He shall liue, and vnto him shalbe giuen of the golde of A-
rabia: prayer shalbe made euer vnto him, and dayly shall hee
be praysed.
16 There shalbe an heape of Corne in the earth high vpon the
hilles: his fruite shall shake like Libanus, and shalbe greene
in the citie, like grasse vpon the earth.
17 His name shall endure for euer, his name shal remaine vn-
der the sunne among the posterities: which shall bee blessed
through him, and all the heathen shall praise him.
18 Blessed be the Lord God, euen the God of Israel: which
onely doeth wonderous things.
19 And blessed be the name of his maiestie for euer: and all the
earth shalbe filled with his maiestie, Amen. Amen.

Quam bonus Israel. Psal. 73.

Euening prayer.

Consolatory

TRuely God is louing vnto Israel: euen vnto
such as are of a cleane heart.
2 Neuertheles, my feete were almost gone:
my treadings had welnigh slipt.
3 And why? I was grieued at the wicked: I
do also see the vngodly in such prosperitie. 119. 158
4 For they are in no perill of death: but are
lustie and strong.
5 They come in no misfortune like other folke: neither are
they plagued like other men.
6 And this is the cause that they be so holden with pride: and
ouerwhelmed with crueltie.

Their

Their eyes swell with fatnes: & they do euē what they list. 7.
They corrupt other, & speake of wicked blasphemie: their 8.
talking is against the most highest.
For they stretch forth their mouth vnto the heauen: & their 9.
tongue goeth through the world.
Therefore fall the people vnto them: and thereout sucke 10
they no small aduantage.
Tush (say they) how shoulde God perceiue it: is there 11.
knowledge in the most highest?
Loe, these are the vngodly, these prosper in the world, and 12.
these haue riches in possession: & I said, Then haue I cleansed
my heart in vaine, and washed my handes in innocencie.
All the day long haue I beene punished: and chastened eue- 13.
ry morning. ℣ 118 18 & 40 15 ℣ Iob 14 4
Yea, and I had almost saide euen as they: but loe, then 14.
should I haue condemned the generation of thy children.
Then thought I to vnderstand this: but it was too harde 15
for me.
Vntill I went into the Sanctuarie of God: then vnder- 16
stoode I the end of these men.
Namely, how thou doest set them in slippery places: and 17.
castest them downe, and destroyest them.
Oh how suddenly do they consume: perish, and come to a 18
fearefull end: 37 39
Yea, euen like as a dreame when one awaketh: so shalt 19.
thou make their image to vanish out of the citie.
Thus my heart was grieued: and it went euen through 20.
my reynes.
So foolish was I and ignorant: euen as it were a beast be- 21.
fore thee. ℣ 116 ℣ 131
Neuertheless, I am alway by thee: for thou hast holden 22
me by my right hand.
Thou shalt guide me with thy counsaile: and after that re- 23.
ceiue me with glory. ℣ 16. 12
Whom haue I in heauen but thee: and there is none vpon 24.
earth that I desire in comparison of thee.
My flesh and my heart fadeth: but God is the strength of 24.
my heart, and my portion for euer. ℣ 16. 5 & 119. 57 142.
& Lamen. 3. 24.

For

27 For lo, they that forsake thee shall perish: thou hast destroyed all them that commit fornication against thee.
28 But it is good for me to hold me fast by God, to put my trust in the Lord God: and to speake of all thy workes (in the gates of the daughter of Sion.)

Vt quid Deus. Psal. 74.

O God, wherefore art thou absent from us so long? why is thy wrath so hote against the sheepe of thy pasture?
2 O thinke vpon thy congregation: whome thou hast purchased and redeemed of olde.
3 Thinke vpon the tribe of thine inheritance: and mount Sion wherein thou hast dwelt.
4 Lift vp thy feete, that thou mayest vtterly destroy euery enemie: which hath done euill in thy Sanctuarie.
5 Thine aduersaries roare in the middes of thy Congregations: and set vp their banners for tokens.
6 He that hewed timber afore out of the thicke trees: was known to bring it to an excellent worke.
7 But now they breake down all the carued worke thereof: with Axes and Hammers.
8 They haue set fire vpon thy holy places: and haue defiled the dwelling place of thy name, euen vnto the ground.
9 Yea, they said in their hearts, let vs make hauocke of them altogether: thus haue they burnt vp all the houses of God in the land.
10 We see not our tokēs, there is not one Prophet more: no not one is there among vs that vnderstandeth any more.
11 O God, how long shall the aduersarie doe this dishonour: how long shall the enemie blaspheme thy name, for euer?
12 Why withdrawest thou thy hande: why pluckest not thou thy right hand out of thy bosome to consume the enemie?
13 For God is my king of olde: the helpe is done vpon earth, he doeth it himselfe.
14 Thou diddest deuide the sea through thy power: thou brakest the heads of the Dragons in the waters.
15 Thou smotest the heads of Leuiathan in pieces: and gauest him to be meate for the people in the wildernesse.

Thou

Thou broughtest out fountaines and waters out of the hard rockes: thou driedst vp mightie waters. 16

The day is thine, and the night is thine: thou hast prepared the light and the sunne. 17

Thou hast set all the borders of the earth: thou hast made Sommer and Winter. 18

Remember this, O Lord, how the enemie hath rebuked: and how the foolish people hath blasphemed thy name. 19

O deliuer not the soule of thy Turtle Doue vnto the multitude of the enemies: and forget not the congregation of the poore for euer. 20

Looke vpon the couenant: for all the earth is full of darknes, and cruell habitations. 21

Oh let not the simple goe away ashamed: but let the poore and needie giue praise vnto thy name. Ps 72.12 22

Arise, O God, maintaine thine owne cause: remember how the foolish man blasphemeth thee daily. 23

Forget not the voyce of thine enemies: the presumption of them that hate thee, increaseth euer more and more. 24

Confitebimur tibi. Psal. 75.

VNto thee (O God) doe wee giue thankes: yea vnto thee do we giue thankes. Morning prayer.

Thy name also is so nie: and that do thy wonderous workes declare. 2

When I receiue the congregation: I shall iudge according vnto right. 3

The earth is weake, & all the inhabiters thereof: I beare vp the pillars of it. 4

I said vnto the fooles, deale not so madly: and to the vngodly, set not vp your horne. 5

Set not vp your horne on high: and speake not with a stiffe necke. 6

For promotion commeth neither from the East nor from the West: nor yet from the South. 7

And why? God is the iudge: hee putteth downe one, and setteth vp another. 8

For

9 For in the hande of the Lord there is a cup, and the wine is red: it is full mixt, and he powreth out of the same.

10 As for the dregges thereof: al the vngodly of the earth shal drinke them, and sucke them out.

11 But I will talke of the God of Jacob: and prayse him for euer.

12 All the hornes of the vngodly also will I breake: and the hornes of the righteous shall be exalted.

Notus in Iudea. Psal. 76.

1 In Jurie is God knowen: his name is great in Israel.

2 At Salem is his tabernacle: and his dwelling in Sion.

3 There brake he the arrowes of the bowe: the shielde, the swoorde, and the battaile.

4 Thou art of more honour and might: then the hilles of the robbers.

5 The proud are robbed, they haue slept their sleepe: and all the men (whose hands were mightie) haue found nothing.

6 At thy rebuke (O God of Jacob:) both the charet & horse are fallen.

7 Thou, euen thou art to be feared: and who may stande in thy sight when thou art angrie?

8 Thou diddest cause thy iudgement to bee heard from heauen: the earth trembled and was still.

9 When God arose to iudgement: and to helpe all the meeke vpon earth.

10 The fiercenes of man shal turne to thy praise: and the fiercenes of them shalt thou refraine.

Rom. 12. 1. Psal 66. 12. 11 Promise vnto the Lord your God, and keepe it, al ye that be round about him: bring presentes vnto him that ought to bee feared. fe 50. 14. & 66. 12.

fe 118. 9. 12 He shall refraine the spirite of princes: and is wonderful among the kings of the earth. fe 19. 2.

Voce mea ad Dominum. Psal. 77.

1 I wil cry vnto God with my voyce: euen vnto God wil I cry with my voyce, and he shall hearken vnto me.

2 In the time of my trouble I sought the Lorde: my sore ranne and ceased not, in the night season my soule refused comfort.

when

 Psal. 77.

when I am in heauinesse I will thinke vpon God: when my heart is vexed, I will complaine. 3

Thou holdest mine eyes waking: I am so feeble that I can not speake. 4

I haue considered the dayes of olde: and the yeeres that are past. 5

I call to remembrance my song: and in the night I commune with mine owne heart, and searche out my spirits. See 4. 4. & 119. 59. & 32. 5. 6. Rot all these things set 106. 33. 29. & Psa. 63. 7. 6

Will the Lorde absent him selfe for euer: and will he be no more intreated? 7

Is his mercie cleane gone for euer: and is his promise come vtterly to an ende for euermore? 8

Hath God forgotten to be gratious: and will he shut vp his louing kindnesse in displeasure? 9

And I said, it is mine owne infirmitie: but I will remember the yeeres of the right hand of the most highest. 10

I will remember the workes of the Lord: and cal to mind thy wonders of olde time. 11

I will thinke also of all thy workes: and my talking shall be of thy doings. & se 145. 5. & 105. 2. & 96. 2. & 26. 7. 12

Thy way, O God, is holy: who is so great a God (as our God?) 13

Thou art the God that doeth wonders: and hast declared thy power among people. se 66. 4. 14

Thou hast mightily deliuered thy people: euen the sonnes of Jacob and Joseph. 15

The waters sawe thee, O God, the waters sawe thee, and were afraid: the deapths also were troubled. 16

The cloudes powred out water, the ayre thundered: and thine arrowes went abroad. 17

The voyce of thy thunder was heard rounde about: the lightnings shone vpon the ground, the earth was mooued, and shooke withall. 18

Thy way is in the sea, and thy pathes in the great waters: and thy foote steppes are not knowen. 19

Thou leddest thy people like sheepe: by the hand of Moses and Aaron. 20

Attendite

Moneth. The xv. day.

Attendite populi. Psal. 78.

Euening prayer.

HEare my lawe, O my people: encline your eares vnto the wordes of my mouth.

2 I will open my mouth in a parable: I will declare harde sentences of olde.

3 Which we haue heard and knowen: and such as our fathers haue tolde vs.

4 That wee shoulde not hide them from the children of the generations to come: but to shewe the honour of the Lorde, his mightie and wonderfull woorkes that hee hath done. 111. 4.

5 For hee made a couenaunt with Iacob, and gaue Israel a lawe: which hee commanded our forefathers to teach their children. 11 16. 4 4 9 8 5 5 6 8 10 78

6 That their posteritie might knowe it: and the children which were yet vnborne.

7 To the intent that when they came vp: they might shewe their children the same.

8 That they might put their trust in God: and not to forget the workes of God, but to keepe his commandements.

9 And not to be as their forefathers, a faithlesse and stubburne generation: a generatiō that set not their heart aright, and whose spirit cleaueth not stedfastly vnto God. Act. 7. 51

Ps. 37. 1 Cor. Rom 10. 21.

10 Like as the children of Ephraim: which being harnessed and carrying bowes, turned themselues backe in the day of battaile.

11 They kept not the couenant of God: and would not walke in his lawe.

12 But forgate what he had done: and the wonderfull woorke that he had shewed for them.

13 Marueilous things did he in the sight of our forefathers in the land of Egypt: euen in the field of Zoan.

14 He deuided the sea, and let them goe through: he made the waters to stand on an heape.

15 In the day time also he led them with a cloude: and all the night through with a light of fyre.

16 He claue the harde rockes in the wildernesse: and gaue them drinke thereof, as it had bene out of the great deapth.

He

He brought waters out of the stonie rocke: so that it gushed out like the riuers. 17

Yet for all this they sinned more against him: and prouoked the most highest in the wildernesse. 18

They tempted God in their hearts: and required meate for their lust. 19

They spake against God also, saying: shall God prepare a table in the wildernesse? 20

He smote the stonie rocke in deede, that the water gushed out, and the streames flowed withall: but can hee giue bread also, or prouide flesh for his people? 21

When the Lord heard this, he was wroth: so the fyre was kindled in Jacob, & there came vp heauie displeasure against Israel. 22

Because they beleeued not in God: and put not their trust in his helpe. 23

So hee commanded the cloudes aboue: and opened the doores of heauen. 24

He rayned downe Manna also vpon them for to eate: and gaue them foode from heauen. 25

So man did eate Angels foode: for hee sent them meate ynough. 26

He caused the East winde to blow vnder heauen: & through his power he brought in the South West winde. 27

He rained flesh vpon them as thicke as dust: and feathered foules like as the sand of the sea. 28

He let it fall among their tents: euen round about their habitation. 29

So they did eate and were wel filled, for he gaue them their owne desire: they were not disappointed of their lust. 30

But while the meate was yet in their mouthes, the heauie wrath of God came vpon them, & slue the welthiest of them: yea and smote downe the chosen men that were in Israel. 31

But for all this they sinned yet more: and beleeued not his wonderous workes. 32

Therefore their dayes did he consume in vanitie: and their yeeres in trouble. 33

When he slewe them, they sought him: and turned them earely, 34

earely, and enquired after God.

35 And they remembred that God was their strength: and that the high God was their redeemer.

36 Neuertheless, they did but flatter him with their mouth: and dissembled with him in their tongue.

37 For their heart was not whole with him: neither continued they stedfast in his couenant.

38 But he was so mercifull that hee forgaue their misdeedes: and destroyed them not.

39 Yea many a time turned he his wrath away: and would not suffer his whole displeasure to arise.

40 For he considered that they were but flesh: and that they were euen a wynde that passeth away, and commeth not again.

41 Many a time did they prouoke him in the wildernesse: and grieued him in the desert.

42 They turned backe and tempted God: and moued the holy one in Israel.

43 They thought not of his hande: and of the day when hee deliuered them from the hand of the enemie.

44 How he had wrought his miracles in Egypt: & his wonders in the field of Zoan.

45 He turned their waters into blood: so that they might not drinke of the riuers.

46 He sent lice among them, & deuoured them vp: and frogges to destroy them.

47 He gaue their fruite vnto the Caterpiller: and their labour vnto the grashopper.

48 He destroyed their Vines with haile stones: & their Mulberie trees with the frost.

49 He smote their cattel also with haile stones: and their flocks with hote thunder boltes.

50 He cast vpon them the furiousnes of his wrath, anger, displeasure, and trouble: and sent euill angels among them.

51 He made a way to his indignation, & spared not their soule from death: but gaue their life ouer to the pestilence.

52 And smote all the first borne in Egypt: the most principall and mightiest in the dwellings of Ham.

But

But as for his owne people, hee led them forth like sheepe: and caryed them in the Wildernesse like a flocke. 53.

He brought them out safely that they shoulde not feare: and ouerwhelmed their enemies with the sea. 54.

And brought them within the borders of his sanctuarie: euen to his mountaine which hee purchased with his right hand. 55.

He cast out the heathen also before them: caused their land to bee deuided among them for an heritage, and made the tribes of Israel to dwell in their tentes. 56.

So they tempted and displeased the most high God: and kept not his testimonies. 57.

But turned their backes, and fell away like their forefathers: starting aside like a broken bowe. 58

For they grieued him with their hill altars: and prouoked him to displeasure with their images. 59.

When God heard this, hee was wroth: and tooke fore displeasure at Israel. 60

So that he forsooke the Tabernacle in Silo: euen the tent that he had pitched among them. 61.

He deliuered their power into captiuitie: and their beautie into the enemies hand. 62

Hee gaue his people ouer also vnto the sworde: and was wroth with his inheritance. 63.

The fire consumed their yong men: and their maydens were not giuen to mariage. 64.

Their Priests were slaine with the sword: and there were no widowes to make lamentation. 65.

So the Lord awaked as one out of sleepe: and like a Giant refreshed with wine. 66

He smote his enemies in the hinder partes: and put them to a perpetuall shame. 67.

Hee refused the tabernacle of Joseph: and chose not the tribe of Ephraim. 68.

But chose the tribe of Juda: euen the hill of Sion, which he loued. 69.

And there he builded his temple on high: and laid the foundation of it like the ground which he hath made continually. 70.

71 He chose Dauid also his seruãt: and tooke him away from the sheepe foldes.

72 As he was following the Ewes great with yong ones, hee tooke him: that he might feede Jacob his people, and Israel his inheritance.

73 So he fed them with a faithfull and true heart: and ruled them prudently with all his power.

Deus, venerunt. Psal. 79.

Morning prayer.



God, the heathen are come into thine inheritance: thy holy temple haue they defiled, and made Hierusalem an heape of stones.

2 The dead bodies of thy seruants haue they giuen to bee meate vnto the foules of the ayre: and the flesh of thy saintes vnto the beastes of the land.

3 Their blood haue they shedde like water on euery side of Hierusalem: and there was no man to bury them.

4 Wee are become an open shame to our enemies: a very scorne and derision vnto them that are round about vs.

5 Lorde, howe long wilt thou bee angry: shall thy iealousie burne like fyre for euer?

6 Powre out thine indignation vpon the heathen that haue not knowen thee: and vpon the kingdomes that haue not called vpon thy name. Jer. 10. 25.

7 For they haue deuoured Jacob: and layd wast his dwelling place.

8 O remember not our olde sinnes, but haue mercy vpon vs, and that soone: for we are come to great miserie.

9 Helpe vs, O God of our saluation, for the glory of thy name: O deliuer vs, and be merciful vnto our sinnes for thy names sake. 106. 4.

10 Wherefore doe the heathen say: Where is nowe their God?

11 O let the vengeance of thy seruants blood that is shed: bee openly shewed vpon the heathen in our sight.

12 O let the sorowfull sighing of the prisoners come before thee:

thee: according to the greatnesse of thy power preserue thou those that are appointed to die.

And for the blasphemie wherewith our neighbours haue blasphemed thee: reward thou them, O Lord, seuen fold into their bosome. 13.

So we that be thy people and sheepe of thy pasture, shall giue thee thankes for euer: and will alway be shewing forth thy praise from generation to generation. 14.

Qui regis Israel. Psal. 80.

HEare, O thou shepheard of Israel, thou that leadest Ioseph like a sheepe: shew thy selfe also thou that sittest vpon the Cherubims. 1.

Before Ephraim, Beniamin, and Manasses: stirre vp thy strength and come and helpe vs. 2.

Turne vs againe, O God: shewe the light of thy countenance, and we shalbe whole. 3. Psal. 7. & 19.

O Lord God of hostes: how long wilt thou be angry with thy people that prayeth: 4.

Thou feedest them with the bread of teares: and giuest them plenteousnesse of teares to drinke. 5.

Thou hast made vs a very strife vnto our neighbours: and our enemies laugh vs to scorne. 6

Turne vs againe, thou God of hostes: shewe the light of thy countenance, and we shalbe whole. 7.

Thou hast brought a vine out of Egypt: thou hast cast out the heathen, and planted it. 8

Thou madest roome for it: and when it had taken roote, it filled the land. 9.

The hilles were couered with the shadowe of it: and the boughes thereof were like the goodly Cedar trees. 10.

She stretched out her branches vnto the sea: & her boughes vnto the riuer. 11.

Why hast thou then broken downe her hedge: that all they which go by plucke off her grapes: 12

The wilde Bore out of the wood doeth roote it vp: and the wilde beastes of the fielde deuoure it. 13

Turne thee againe, thou God of hostes, looke downe from heauen: beholde, and visite this vine. 14.

15 And the place of the vineyarde that thy right hande hath planted: & the branch that thou madest so strong for thy selfe.

16 It is burnt with fire, and cut downe: and they shall perish at the rebuke of thy countenance.

17 Let thy hand be vpon the man of thy right hand: and vpon the sonne of man whom thou madest so strong for thine owne selfe.

18 And so will not we goe backe from thee: O let vs liue, and we shall call vpon thy name.

19 Turne vs againe, O Lord God of hostes: shewe the light of thy countenance, and we shall be whole.

Exultate Deo. Psal. 81.

SIng we merily vnto God our strength: make a cheerefull noyse vnto the God of Jacob.

2 Take the Psalme, bring hither the Tabret: the merie harpe, with the Lute.

3 Blowe vp the Trumpet in the newe moone: euen in the time appointed, and vpon our solemne feast day.

4 For this was made a statute for Israel: and a lawe of the God of Jacob.

5 This hee ordeyned in Joseph for a testimonie: when hee came out of the land of Egypt, and had heard a strange language.

6 I eased his shoulder from the burden: and his hands were deliuered from making the pottes.

7 Thou calledst vpon mee in troubles, and I deliuered thee: and heard thee what time as the storme fell vpon thee.

8 I prooued thee also: at the waters of strife.

9 Heare, O my people, and I will assure thee, O Israel: if thou wilt hearken vnto me.

10 There shall no strange god bee in thee: neither shalt thou worship any other god.

11 I am thy Lorde thy God, which brought thee out of the land of Egypt: open thy mouth wide, and I shall fill it.

12 But my people would not heare my voyce: and Israel would not obey me.

13 So I gaue them vp vnto their owne hearts lust: and let them followe their owne imaginations. ℔ 78. 30. 106. 15

14 O that my people woulde haue hearkened vnto me: for if
Israel had walked in my wayes.
15 I shoulde soone haue put downe their enemies: and turned my hand against their aduersaries. Esa. 45. 13
16 The haters of the Lorde shoulde haue bene found lyers: but their time should haue endured for euer.
17 Yee shoulde haue fedde them also with the fynest wheat flowre: and with hony out of the stony rocke shoulde I haue satisfied thee.

Deus stetit. Psal. 82.

GOd standeth in the congregation of princes: hee is a iudge among goddes. Euening prayer.
2 How long will yee giue wrong iudgment: and accept the persons of the vngodly? Esa. 109. 30.
3 Defende the poore and fatherlesse: see that suche as be in neede and necessitie haue right. Esa. 109. 30. & 72. 4. 37. 41.
4 Deliuer the outcast & poore: saue them from y hande of the vngodly.
5 They will not be learned, nor vnderstand, but walke on still in darkenes: all the foundations of the earth be out of course. Esa. 55. 20
6 I haue said, Ye are gods: and ye al are children of the most highest.
7 But ye shall die like men: and fall like one of the princes.
8 Arise, O God, and iudge thou the earth: for thou shalt take all heathen to thine inheritance.

Deus quis similis. Psal. 83.

HOld not thy tongue, O God, keepe not still silence: refraine not thy selfe, O God.
2 For lo, thine enemies make a murmuring: and they that hate thee haue lift vp their head.
3 They haue imagined craftily against thy people: and taken counsaile against thy secret ones.
4 They haue said, Come, and let vs roote them out, that they be no more a people: and that the name of Israel may be no more in remembrance.

5 For they haue cast their heads together with one consent:
and are confederate against thee.
6 The tabernacles of the Edomites and the Ismaelites:
the Moabites, and Hagarenes.
7 Gebal, and Ammon, and Amalech: the Philistines, with
them that dwell at Tyre.
8 Assur also is ioyned vnto them: and haue holpen the chil-
dren of Lot. Selah.
9 But doe thou to them as vnto the Madianites: vnto Si-
sera, and vnto Jabin, at the brooke of Kison.
10 Which perished at Endor: and became as the dung of the
earth.
11 Make them and their princes like Oreb and Zeb: yea,
make all their princes like as Zeba and Salmana.
12 Which say, Let vs take to our selues: the houses of God in
possession.
13 O my God, make them like vnto a wheele: and as the
stubble before the winde.
14 Like as the fire that burneth by the wood: and as the
flame that consumeth the mountaines
15 Persecute them euen so with thy tempest: and make them
afraide with thy storme.
16 Make their faces ashamed, O Lord: that they may seeke
thy name.
17 Let them bee confounded and vexed euer more and more:
let them be put to shame and perish.
18 And they shall knowe that thou (whose name is Jeho-
uah:) art onely the most highest ouer all the earth.

Quam dilecta. Psal. 84.

O how amiable are thy dwellings: thou Lorde of hostes.
2 My soule hath a desire and longing to enter into the
courtes of the Lorde: my heart and my flesh reioyce in
the liuing God. ℣. 20. 5 ℣. 42. 2.
3 Yea, the sparrow hath founde her an house, and the Swal-
low a nest, where she may lay her young: euen thy altars, O
Lord of hostes, my King and my God.
4 Blessed are they that dwell in thy house: they will bee al-
way praising thee. ℣. 89. 16.

Heb. 3. 6.
1 Cor. 3. 16. 17.
2 Cor. 6. 16.
13. 5.
Reue. 21. 3.

Blessed

Psal. 84. 85.

5 Blessed is the man whose strength is in thee: in whose heart are thy wayes.

6 Which going through the vale of misery, dig it for a well: and the pooles are filled with water.

7 They will go from strength to strength: and unto the God of gods appeareth every one of them in Sion.

8 O Lord God of hostes, heare my prayer: hearken, O God of Jacob.

9 Beholde, O God, our defender: and looke upon the face of thine anointed.

10 For one day in thy courtes: is better then a thousand.

11 I had rather bee a doore keeper in the house of my God: then to dwell in the tents of ungodlines.

12 For the Lorde God is a light and defence: the Lorde will give grace and worship, and no good thing shall he withhold from them that live a godly life.

13 O Lorde God of hostes: blessed is the man that putteth his trust in thee.

Benedixisti domine. Psal. 85.

LOrde thou art become gracious unto thy lande: thou hast turned away the captivitie of Jacob.

2 Thou hast forgiven the offence of thy people: and covered all their sinnes.

3 Thou hast taken away all thy displeasure: and turned thy selfe from thy wrathfull indignation.

4 Turne us then, O God our Saviour: and let thine anger cease from us.

5 Wilt thou be displeased at us for ever: and wilt thou stretch out thy wrath from one generation to another?

6 Wilt thou not turne againe and quicken us: that thy people may rejoyce in thee?

7 Shewe us thy mercy, O Lord: & graunt us thy salvation.

8 I will hearken what the Lorde God will say concerning mee: for hee shall speake peace unto his people, and to his saintes, that they turne not againe.

9 For his salvation is nigh them that fear him: that glory may dwell in our land.

10 Mercy and trueth are met together: righteousnes & peace

hast killed vs the other.

11 Trueth shall florish out of the earth: and righteousnesse hath looked downe from heauen.

12 Yea, the Lord shall shewe louing kindnesse: and our lande shall geue her encrease.

13 Righteousnesse shall go before him: and he shall direct his goinges in the way.

Inclina domine. Psal. 86.

Morning prayer.

BOwe downe thine eare, O Lorde, and heare mee: for I am poore, and miserie.

2 Preserue thou my soule, for I am holy: my God saue thy seruant that putteth his trust in thee.

3 Be mercifull vnto me, O Lord: for I will call dayly vpon thee.

4 Comfort the soule of thy seruant: for vnto thee (O Lorde) doe I lift vp my soule. 143. 8.

Exod 34. 6. 5 For thou Lord, art good and gracious: and of great mercy vnto all them that call vpon thee. Nehem. 9. 17

6 Giue eare Lorde vnto my prayer: and ponder the voyce of mine humble desires.

7 In the time of my trouble I will call vpon thee: for thou hearest me.

8 Among the goddes there is none like vnto thee (O Lord:) there is not one that can doe as thou doest.

Ps. 95. 6. Ps. 132. 7. 9 All nations whom thou hast made, shal come and worship thee, O Lord: and shall glorifie thy name.

10 For thou art great, and doest wonderous thinges: thou art God alone.

Ps. 27. 13. 11 Teach me thy way (O Lorde) and I will walke in thy trueth: O knit my heart vnto thee, for I may feare thy name.

Ps. 138. 1. 12 I will thanke thee, O Lorde my God, with all my heart: and will praise thy name for euermore. Ps. 63. 5. & 33.

13 For great is thy mercy toward me: and thou hast deliuered my soule from the nethermost hell.

14 O God, the proude are risen against mee: and the congregations

gations of naughtie men haue sought after my soule, & haue not set thee before their eyes.

15 But thou (O Lorde God) art full of compassion and mercy: long suffering, plenteous in goodnes and trueth. Exod. 2. 13.

16 O turne thee then vnto mee, and haue mercie vpon mee: giue thy strength vnto thy seruaunt, and helpe the sonne of thine handmaide.

17 Shewe some good token vpon mee for good, that they which hate me may see it, & be ashamed: because thou Lorde hast holpen me, and comforted me.

Fundamenta eius. Psal. 87.

HEr foundations are vpon ỹ holy hilles: the Lord loueth the gates of Sion, more then al the dwellings of Jacob.

2 Very excellẽt things are spokẽ of thee: thou citie of God.

3 I will thinke vpon Rahab and Babylon: with them that knowe me.

4 Beholde ye the Philistines also: and they of Tyre, with the Mozians, lo, there was he borne.

5 And of Sion it shalbe reported, that hee was borne in her: and the most high shall stablish her.

6 The Lord shall rehearse it when he writeth vp the people: that he was borne there.

7 The singers also and Trumpetters shall be rehearse: all my fresh springs shalbe in thee.

Domine Deus. Psal. 88.

O Lorde God of my saluation, I haue cryed day and night before thee: O let my prayer enter into thy presence, encline thine eare vnto my calling.

2 For my soule is full of trouble: and my life draweth nigh vnto hell.

3 I am counted as one of them that goe downe into the pit: and I haue bene euen as a man that hath no strength.

4 Free among the dead, like vnto them that bee wounded and lie in the graue: which bee out of remembrance, and are cut away from thy hand.

5 Thou hast layde me in the lowest pit: in a place of darkenesse, and in the deepe.

6 Thine indignation lyeth hard vpon mee: and thou hast vexed

vered me with all thy stormes. 42. 9.

7 Thou hast put away mine acquaintance farre from mee: and made me to be abhorred of them.

8 I am so fast in prison: that I can not get forth.

9 My sight faileth for very trouble: Lord, I haue called dayly vpon thee, I haue stretched out my hands vnto thee.

10 Doest thou shewe wonders among the dead: or shall the dead rise vp againe and praise thee?

11 Shall thy louing kindnesse bee shewed in the graue: or thy faithfulnes in destruction?

12 Shal thy wonderous workes be knowen in the darke: and thy righteousnes in the lande where all things are forgotten?

Vnto thee haue I cryed, O Lorde: and early shall my prayer come before thee. ps. 92. 2 & 119. 55. 62. 147. & 130. 6.

13 Lorde, why abhorrest thou my soule: and hidest thou thy face from me?

14 I am in miserie, and like vnto him that is at the point to die: (euen from my youth vp) thy terrours haue I suffered with a troubled minde.

15 Thy wrathfull displeasure goeth ouer mee: and the feare of thee hath vndone me. ps. 55. 4.

16 They came rounde about me dayly like water: and compassed me together on euery side.

17 My louers and friendes hast thou put away from me: and hid mine acquaintance out of my sight.

Misericordias Domini. Psal. 89.

Euening prayer.

ps. 89. 1. 33. 3. 34. 1. 2. 3. 116. 2. 71. 7. 118. 1. 105. 2. 3. 145. 1. 2. 3. 4.

MY song shalbe alway of the louing kindnes of the Lorde: with my mouth will I euer be shewing thy trueth, from one generation to another. 104. 33.

2 For I haue said, Mercie shall be set vp for euer: thy trueth shalt thou stablish in the heauens.

3 I haue made a couenant with my chosen: I haue sworne vnto Dauid my seruant.

4 Thy seede will I stablish for euer: and set vp thy throne from

from one generation to another.

5 O Lorde, the very heauens shall praise thy wonderous workes: and thy trueth in the congregation of the saintes.

6 For who is he among the cloudes: that shalbe compared vnto the Lorde?

7 And what is he among the gods: that shall be like vnto the Lorde?

8 God is very greatly to be feared in the counsaile of the saintes: and to be had in reuerence of all them that are about him.

9 O Lorde God of hostes, who is like vnto thee? thy truth (most mightie Lord) is on euery side.

10 Thou rulest the raging of the sea: thou stillest the waues thereof when they arise.

11 Thou hast subdued Egypt, and destroyed it: thou hast scattered thine enemies abroad with thy mightie arme.

12 The heauens are thine, the earth also is thine: thou hast laid the foundation of the round world, and all that therein is.

13 Thou hast made the North and the South: Tabor and Hermon shall reioyce in thy name.

14 Thou hast a mightie arme: strong is thy hand, and high is thy right hand.

15 Righteousnesse and equitie is the habitation of thy seate: mercy and trueth shall goe before thy face.

16 Blessed is the people (O Lorde) that can reioyce in thee: they shall walke in the light of thy countenance. Psal. 65. 4. 94. 12. 146. 4 112. 1.

17 Their delight shall be dayly in thy name: and in thy righteousnesse shall they make their boast.

18 For thou art the glory of their strength: and in thy louing kindenesse thou shalt lift vp our hornes.

19 For the Lord is our defence: the holy one of Israel is our king.

20 Thou spakest sometime in visions vnto thy Saintes, and saydest: I haue layde helpe vpon one that is mightie, I haue exalted one chosen out of the people.

21 I haue found Dauid my seruant: with my holy oyle haue I anoynted him.

22 My hand shall holde him fast: and my arme shall strengthen him.

The

23 The enemie shall not be able to doe him violence: the sonne of wickednesse shall not hurt him.
24 I shall smite downe his foes before his face: and plague them that hate him.
25 My trueth also and my mercy shalbe with him: and in my name shall his horne be exalted.
26 I will set his dominion also in the sea: and his right hande in the floods.
27 He shall call me, thou art my father: my GOD, and my strong saluation.
28 And I will make him my first borne: higher then the kings of the earth.
29 My mercy will I keepe for him for evermore: and my covenant shall stand fast with him.
30 His seede also will I make to endure for ever: and his throne as the dayes of heauen.
31 But if his children forsake my lawe: and walke not in my judgements.
32 If they breake my statutes, and keepe not my commandements: I will visite their offences with the rod, and their sinne with scourges.
33 Neuertheless, my louing kindnes will I not vtterly take from him: nor suffer my trueth to faile.
34 My covenant will I not breake, nor alter the thing that is gone out of my lippes: I have sworne once by my holinesse that I will not faile Dauid.
35 His seede shall endure for ever: and his seate is like as the sunne before me.
36 Hee shall stand fast for evermore as the moone: and as the faithfull witnesse in heauen.
37 But thou hast abhorred and forsaken thine anoynted: and art displeased at him.
38 Thou hast forsaken the covenant of thy seruant: and cast his crowne to the ground.
39 Thou hast overthrowen all his hedges: and broken downe his strong holdes.
40 All they that goe by, spoile him: and he is become a rebuke to his neighbours.

Thou

Psal. 90

41 Thou hast set vp the right hand of his enemies: and made all his aduersaries to reioyce.
42 Thou hast taken away the edge of his swoorde: and gyuest hym not victorie in the battaile.
43 Thou hast put out his glory: and cast his throne doowne to the ground.
44 The dayes of his youth hast thou shortened: and couered hym with dishonour.
45 Lord, how long wilt thou hide thy selfe, for euer: and shall thy wrath burne like fyre?
46 Oh remember how short my time is: wherefore hast thou made all men, for nought?
47 What man is he that liueth, and shall not see death: and shall he deliuer his soule from the hand of hell?
48 Lorde, where are thy olde louing kindnesses: which thou swarest vnto Dauid in thy trueth?
49 Remember (Lord) the rebuke that thy seruants haue: and howe I do beare in my bosome the rebukes of many people.
50 Wherewith thine enemies haue blasphemed thee, and slandered the footesteps of thine anointed: praised be the Lord for euermore. Amen. Amen.

Domine, refugium. Psal. 90.

LOrd, thou hast bin our refuge: frō one generation to another. Morning prayer.
2 Before the mountaynes were brought forth, or euer the earth and the worlde were made: thou art God from euerlasting, & world without ende.
3 Thou turnest man to destruction: againe thou saiest, come againe ye children of men.
4 For a thousande yeeres in thy sight, are but as yesterday: seeing that is past as a watche in the nyght.
5 As soone as thou scatterest them, they are euen as asleepe: and fade away suddenly like grasse. Job. 14. 1. 2. 10
6 In the morning it is greene, and groweth vp: but in the

euening

euening is cut downe, dryed vp, and withered.

7 For we consume away in thy displeasure: and are afraide at thy wrathfull indignation.

8 Thou hast set our misdeedes before thee: & our secret sinnes in the light of thy countenance.

9 For when thou art angry, all our dayes are gone: we bring our yeeres to an ende, as it were a tale that is told.

10 The dayes of our age are threescore yeeres and tenne, and though men be so strong that they come vnto fourescore yeeres: yet is their strength then but labour and sorowe, so soone passeth it away, and we are gone.

11 But who regardeth the power of thy wrath: for euen thereafter as a man feareth, so is thy displeasure.

12 O teach vs to nomber our dayes: that we may apply our hearts vnto wisedome.

13 Turne thee againe (O Lorde) at the last: and be gracious vnto thy seruants.

14 O satisfie vs with thy mercy, and that soone: so shall we reioyce and be glad all the dayes of our life.

15 Comfort vs againe nowe after the time that thou hast plagued vs: and for the yeres wherin we haue suffred aduersitie.

16 Shewe thy seruantes thy worke: and their children thy glory.

17 And the glorious maiestie of the Lord our God be vpon vs: prosper thou the worke of our handes vpon vs, O prosper thou our handie worke.

Qui habitat. Psal. 91.

WHo so dwelleth vnder the defence of the most high: shal abide vnder the shadow of the almightie.

2 I will say vnto the Lord, thou art my hope and my strong holde: my God, in him will I trust.

3 For he shall deliuer thee from the snare of the hunter: and from the noysome pestilence.

4 He shall defende thee vnder his wings, and thou shalt be safe vnder his fethers: his faithfulnesse and trueth shalbe thy shielde and buckler.

5 Thou shalt not bee afraide for any terror by night: nor for the arrowe that flieth by day.

For

6 For the pestilence that walketh in the darkenesse: nor for the sickenesse that destroyeth in the noone day.
7 A thousand shall fall beside thee, and tenne thousand at thy right hand: but it shall not come nigh thee.
8 Yea, with thine eyes shalt thou beholde: and see the reward of the vngodly. Psa. 54. 7. 59. 10. & 92. 10.
9 For thou Lorde art my hope: thou hast set thine house of defence very high.
10 There shall no euill happen vnto thee: neither shall any plague come nigh thy dwelling.
11 For he shall giue his angels charge ouer thee: to keepe thee in all thy wayes. Se. 34. 7. & Hebr. 1. 14.
12 They shall beare thee in their handes: that thou hurt not thy foote against a stone.
13 Thou shalt goe vpon the Lion and Adder: the yong Lion and the Dragon shalt thou treade vnder thy feete.
14 Because he hath set his loue vpon me, therefore shall I deliuer him: I shall set him vp, because he hath knowen my name. 9. 10. Se. Malla. 4. 2. John. 14. 3. 1 John 5. 11.
15 He shall cal vpon me, and I wil heare him: yea, I am with him in trouble, I will deliuer him, and bring him to honour. Ex. 29. 11.
16 With long life will I satisfie him: and shewe him my saluation.

Bonum est confiteri. Psal. 92.

IT is a good thing to giue thankes vnto the Lorde: and to sing prayses vnto thy name, O most highest. 1. Thess. 5. 18. Psal. 34. 1. 52. 10. 145. 2.
2 To tell of thy louing kindnesse earely in the morning: and of thy trueth in the night season. Se. 88. 13. & 119. 55. 62. 147. & 143. 8.
3 Upon an instrument of tenne strings, and vpon the Lute: vpon a loude instrument, and vpon the Harpe.
4 For thou Lorde hast made mee glad through thy workes: and I will reioyce in giuing prayse for the operations of thy handes.
5 O Lord, how glorious are thy workes: and thy thoughts are very deepe.
6 An vnwise man doeth not well consider this: and a foole doeth not vnderstand it. Se. 94. 8. & 107. 43.
7 When the vngodly are greene as the grasse, & when all the

workers of wickednes do flourish: then shall they be destroyed for euer, but thou Lord art the most highest for euermore.

8 For lo, thine enemies (O Lorde) lo thine enemies shall perish: and all the workers of wickednesse shalbe destroyed.

9 But my horne shalbe exalted like the horne of an vnicorne: for I am anoynted with fresh oyle.

10 Mine eye also shall see his lust of mine enemies: and mine eare shall heare his desire of ỹ wicked that rise vp against me.

11 The righteous shall florish like a palme tree: and shall spread abroad like a Cedar in Libanus.

13 Such as be planted in the house of the Lorde: shall florish in the courtes (of the house) of our God.

13 They also shall bring forth more fruite in their age: and shalbe fat and wel liking.

14 That they may shewe how true the Lord my strength is: and that there is no vnrighteousnes in him.

Psa. 54. 7. & 59. 10. 91. 8.

Euening prayer.

Dominus regnauit. Psal. 93.

THe Lorde is king, and hath put on glorious apparell: the Lord hath put on his apparell, and girded himselfe with strength.

2 He hath made the round world so sure: that it can not be moued.

3 Euer since the world began hath thy seate beene prepared: thou art from euerlasting.

4 The floods are risen (O Lord) the floods haue lift vp their voyce: the floods lift vp their waues.

5 The waues of the sea are mightie, and rage horribly: but yet the Lord that dwelleth on high is mightier.

6 Thy testimonies, O Lord, are very sure: holines becometh thine house for euer.

Deus vltionum. Psal. 94.

O Lorde God to whome vengeance belongeth: thou God to whom vengeance belongeth, shew thy selfe.

2 Arise thou iudge of the world: and reward the proud after their deseruing.

Lord,

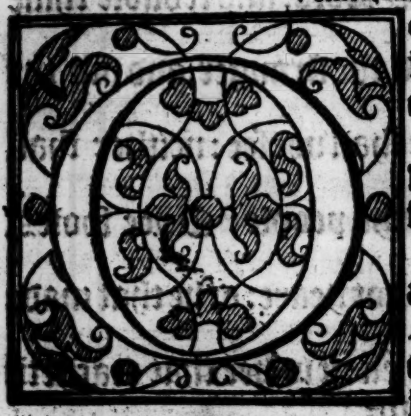
3 Lord, how long shall the vngodly: how long shall the vngodly triumph?
4 Howe long shall all wicked doers speake so disdainefully: and make such proude boasting?
5 They smite downe thy people, O Lord: and trouble thine heritage.
6 They murther the widowe and the stranger: and put the fatherlesse to death.
7 And yet they say, tush, the Lord shall not see: neither shall the God of Jacob regarde it.
8 Take heede ye vnwise among the people: O yee fooles, when will ye vnderstand? Sc 92. 6. & 107. 43.
9 He that planted the eare, shal he not heare: or he that made the eye, shall he not see?
10 Or hee that nurtureth the heathen: it is hee that teacheth man knowledge, shall not he punish?
11 The Lorde knoweth the thoughts of man: that they are but vaine.
12 Blessed is the man whom thou chastenest (O Lorde:) and teachest him in thy lawe. Sc 65. 4. & Sc. Jam. 1. 12. & Sa. 89. 16.
13 That thou mayest giue him patience in time of aduersitie: vntill the pit be digged vp for the vngodly.
14 For the Lord will not faile his people: neither will he forsake his inheritante. Sc 37. 28. & 55. 23. & 61. 5. Sc Ram. 3. 31.
15 Until righteousnesse turne againe vnto iudgement: all such as be true in heart shall folow it.
16 Who will rise vp with me against the wicked: or who will take my part against the euill doers?
17 If the Lorde had not helped me: it had not failed but my soule had bene put to silence.
18 But when I saide my foote hath slipped: thy mercie (O Lorde) helde me vp.
19 In the multitude of the sorowes that I had in my heart: thy comforts haue refreshed my soule. Sc 119. 92.
20 Wilt thou haue any thing to doe with the stoole of wickednesse: which imagineth mischiefe as a lawe?
21 They gather them together against the soule of the righteous: and condemne the innocent blood.

22 But the Lord is my refuge: and my God is the strength of my confidence.

Ro. 12. 19. 23 He shal recompence them their wickednes, & destroy them in their owne malice: yea, ỹ Lord our God shall destroy them.

Venite, exultemus. Psal. 95.

Morning prayer.



Come, let vs sing vnto the Lorde: let vs heartily reioyce in ỹ strength of our saluation.

2 Let vs come before his presence with thanks giuing: and shew our selues glad in him with Psalmes.

3 For the Lord is a great God: & a great king aboue all gods.

4 In his hand are all the corners of the earth: and the strēgth of the hilles is his also.

5 The sea is his, and he made it: and his hands prepared the drie land.

6 O come, let vs worshyp and fall downe: and kneele before the Lord our maker. Ps. 22. 27. & 99. 5

Ps. 132. 7. & 86. 9. 7 For he is (the Lord) our God: and we are the people of his pasture, and the sheepe of his hands.

8 To day ỹe will heare his voyce, harden not your hearts: as in the prouocation, and as in the day of temptation in the wildernes.

9 When your fathers tempted me: proued me, and sawe my workes.

10 Fourtie yeeres long was I grieued with this generation, and saide: it is a people that doe erre in their heartes, for they haue not knowen my wayes.

11 Vnto whome I sware in my wrath: that they should not enter into my rest.

Cantate Domino. Psal. 96.

O Sing vnto the Lord a new song: sing vnto the Lord all the whole earth.

2 Sing vnto the Lorde, and praise his name: be telling of his saluation from day to day. 27. 6. 77. 12. 105. 2. 145. 5

3 Declare his honour vnto the heathen: and his wonders

vnto

vnto all people.

For the Lord is great, and cannot worthily be prayed: he is more to be feared then all gods. 4

As for all the gods of the heathen, they be but idoles: but it is the Lord that made the heauens. 5

Glory and worship are before him: power and honour are in his sanctuarie. 6

Ascribe vnto the Lord (O ye kinreds of the people:) ascribe vnto the Lord worship and power. 7

Ascribe vnto the Lorde the honour due vnto his name: bring presents, and come into his courtes. Ps 68. 34. & 29. 1. 8

O worship the Lorde in the beautie of holinesse: let the whole earth stande in awe of him. 33. 8. Ps 29. 2. 9

Tell it out among the heathen, that the Lord is king: and that it is he which hath made the round world so fast that it can not be mooued, and how that hee shall iudge the people righteously. 10

Let the heauens reioyce, and let the earth be glad: let the sea make a noyse, and all that therein is. 11

Let the fielde be ioyfull, and all that is in it: then shall all the trees of the wood reioyce before the Lord. 12

For he commeth, for he commeth to iudge the earth: and with righteousnesse to iudge the worlde, and the people with his trueth. 13

Dominus regnauit. Psal. 97.

THe Lord is King, the earth may be glad thereof: yea the multitude of the Iles may be glad therof.

Cloudes and darkenes are round about him: righteousnes and iudgement are the habitation of his seate. 2

There shall goe a fire before him: & burne vp his enemies on euery side. 3

His lightnings gaue shine vnto the world: the earth sawe it, and was afraide. 4

The hilles melted like ware at the presence of the Lord: at the presence of the Lord of the whole earth. 5

The heauens haue declared his righteousnesse: and all the people haue seene his glory. 6

Confounded be all they that worship carued images, and 7

that delight in vaine gods: worship him all ye gods.
8 Sion heard of it, and reioyced: and the daughters of Iuda were glad, because of thy iudgements, O Lord.
9 For thou Lorde art higher then all that are in the earth: thou art exalted farre aboue all gods.
Se Rom. 12. 9. 17. 10 O ye that loue the Lord, see that yee hate the thing which is euill: the Lord preserueth the soules of his saintes, he shall deliuer them from the hand of the vngodly. Se Psal. 31. 26 & 34. 9
1. Thess. 5. 15. Psal. 37. 27. Amos. 5. 15. 1. Pet. 3. 11.
11 There is sprong vp a light for the righteous: and ioyfull gladnesse for such as be true hearted. Se 18. 28 & 36. 9. 2. Cor. 4. 6
33. 1. 34. 16. 92. 1. 138. 1. 147. 1. 111. 1.
12 Reioyce in the Lorde ye righteous: and giue thanks for a remembrance of his holines.

Cantate Domino. Psal. 98.

Euening prayer.

O Sing vnto the Lorde a new song: for he hath done marueylous things. 40. 3. 96. 1. 2. 149. 1
2 With his owne right hand, & with his holy arme: hath he gotten himselfe the victory.
3 The Lord declared his saluation: his righteousnesse hath he openly shewed in the sight of the heathen.
4 Hee hath remembred his mercie and trueth towarde the house of Israel: and all the endes of the world haue seene the saluation of our God.
5 Shewe your selues ioyfull vnto the Lorde all yee landes: sing, reioyce, and giue thankes.
6 Prayse the Lord vpon the harpe: sing to the harpe with a Psalme of thanksgiuing.
7 With trumpets also and shaumes: O shewe your selues ioyfull before the Lord the King.
8 Let the sea make a noyse, and all that therein is: the round world, and they that dwel therein.
9 Let the floods clap their hands, and let the hilles be ioyfull together before the Lord: for he is come to iudge the earth.
10 With righteousnes shall he iudge the worlde: and the people with equitie.

Dominus regnauit. Psal. 99.

THe Lorde is king, be the people neuer so vnpatient: hee sitteth betweene the Cherubims, bee the earth neuer so vnquyet.

Psal 100 101

vnquyet.

The Lord is great in Sion: and high aboue all people. 2

They shall giue thankes vnto thy name: which is great, 3
wonderfull, and holy.

The Kinges power loueth iudgement, thou hast prepared 4
equitie: thou hast executed iudgement and righteousnesse in
Jacob.

O magnifie the Lorde our God: and fall downe before his 5
footestoole, for he is holy. ℣ 99. 6 & 132. 7 & 86. 9 & 22. 27 ℣ 66. 3.

Moses & Aaron among his priestes, and Samuel among 6
such as call vpon his name: these called vpon the Lorde, and
he heard them.

He spake vnto them out of the cloudie pillar: for they kept 7
his testimonies, and the lawe that he gaue them.

Thou heardest them (O Lorde our God:) thou forgauest 8
them, O God, and punishedst their owne inuentions.

O magnifie the Lord our God, and worship him vpon his 9
holy hil: for the Lord our God is holy.

Iubilate Deo. Psal. 100.

O Be ioyful in the Lord all ye landes: serue the Lord with 1
gladnesse, and come before his presence with a song.

Be ye sure that the Lord he is God, it is hee that hath 2
made vs, and not we our selues: wee are his people, and the
sheepe of his pasture.

O goe your way into his gates with thankes giuing, and 3
into his courts with prayse: be thankefull vnto him, & speake
good of his name.

For the Lord is gratious, his mercie is euerlasting: & his 4
trueth endureth from generation to generation. ℣ 117. 2.

Misericordiam & iudicium. Psal. 101.

My song shall be of mercie and iudgement: vnto thee, O 1
Lord, will I sing.

O let me haue vnderstanding: in the way of godlines. 2 ℣ 141. 4
when wilt thou come vnto me: I will walke in my house
with a perfite heart. ℣ Ephe. 1. 4 & 2. 10

I will take no wicked thing in hande, I hate the sinnes of 3
vnfaithfulnesse: there shall no such cleaue vnto me. 119. 113.

A frowarde heart shal depart from me: I will not know a 4

wicked person.
5 Who so privilie slaundereth his neighbour: him will I destroy.
6 Who so hath also a proude looke, and high stomacke: I will not suffer him.
7 Mine eyes looke vnto such as be faithfull in the lande: that they may dwel with me.
8 Who so leadeth a godly life: he shall be my seruant.
9 There shal no deceitfull person dwel in my house: hee that telleth lies shal not tary in my sight. ℣. 5. 6. ℟. 55. 25.
10 I shal soone destroy all the vngodly that are in ỹ land: that I may roote out all wicked doers from the citie of the Lorde.

Domine exaudi. Psal. 102.

Morning prayer.

Penitentiall

HEare my prayer, O Lorde: and let my crying come vnto thee.
2 Hide not thy face from me in the time of my trouble: encline thine eares vnto mee when I call, O heare me, and that right soone.
3 For my dayes are cõsumed away like smoke: and my bones are brent vp as it were a firebrande.
4 My heart is smitten downe, and withered like grasse: so that I forget to eate my bread.
5 For the voyce of my groning: my bones wil scarce cleaue to my flesh.
6 I am become like a Pelicane in the wildernes: and like an Owle that is in the desert.
7 I haue watched, and am euen as it were a sparrowe: that sitteth alone vpon the house top.
8 Mine enemies reuile me al the day long: and they that are mad vpon me, are sworne together against me.
9 For I haue eaten ashes as it were bread: and mingled my drinke with weeping.
10 And that because of thine indignation and wrath: for thou hast taken me vp, and cast me downe.
11 My dayes are gone like a shadowe: and I am withered like grasse.

But

Psal. 102. 103.

But thou, O Lord, shalt endure for ever: and thy remembrance throughout all generations. 12.

Thou shalt arise, and have mercie vpon Sion: for it is time that thou haue mercie vpon her, yea, the time is come. 13.

And why? thy seruantes thinke vpon her stones, and it pitieth them to see her in the dust. 14.

So the heathen shall feare thy name, O Lorde: and all the kinges of the earth thy maiestie. 15.

When the Lorde shall builde vp Sion: and when his glorie shall appeare. 16.

When he turneth him vnto the prayer of the poore destitute: and despiseth not their desire. 17.

This shall be written for those that come after: and the people which shalbe borne, shal prayse the Lord. 18.

For he hath looked downe from his sanctuarie: out of the heauen did the Lord behold the earth. 19.

That he might heare the mournings of such as be in captiuitie: and deliuer the children appointed vnto death. 20.

That they may declare the name of the Lord in Sion: and his worship at Hierusalem. 21.

When ỹ people are gathered together: and the kingdomes also to serue the Lord. 22.

He brought downe my strength in my iourney: and shortened my dayes. 23.

But I sayde, O my God, take me not away in the middest of mine age: as for thy yeeres they endure throughout all generations. 24.

Thou Lorde in the beginning hast layde the foundation of the earth: and the heauens are the worke of thy handes. 25.

They shall perish, but thou shalt endure: they all shall waxe olde as doeth a garment. 26.

And as a vesture shalt thou change them, and they shall be changed: but thou art the same, and thy yeeres shal not fayle. 27.

The children of thy seruants shal continue: and their seede shal stand fast in thy sight. 28.

Ps. 37. 25. 112. 2

Benedic anima. Psal. 103.

PRayse the Lorde, O my soule: and all that is within me, prayse his holy name. thanksgiue

2 Prayse the Lord, O my soule: and forget not all his benefites.
3 Which forgiueth all thy sinne: and healeth all thine infirmities.
4 Which saueth thy life from destruction: & crowneth thee with mercie and louing kindnesse.
5 Which satisfieth thy mouth with good things: making thee young and lustie as an Eagle.
6 The Lord executeth righteousnesse and iudgement: for all them that are oppressed with wrong. ſ. 99. 7. 146.
7 He shewed his wayes vnto Moses: his workes vnto the children of Israel.
8 The Lord is ful of compassion and mercie: long suffering and of great goodnes. ſ. 145. 8
9 He will not alway be chiding: neither keepeth he his anger for euer.
10 He hath not dealt with vs after our sinnes: nor rewarded vs according to our wickednesse.
11 For loe how high the heauen is in comparison of the earth: so great is his mercie also toward them that feare him.
12 Loke how wide also the East is from the West: so farre hath he set our sinnes from vs.
13 Yea, like as a father pitieth his owne children: euen so is the Lord merciful vnto them that feare him. ſ. 145. 8
14 For he knoweth whereof we be made: he remembreth that we are but dust. ſ. 103. 14. & 78. 39.
15 The dayes of man are but as grasse: for he flourisheth as a flower of the field. ſ. 102. 11. & 90. 4. & 144. 3. 4.
16 For as soone as the winde goeth ouer it, it is gone: and the place thereof shall know it no more.
17 But the merciful goodnesse of the Lord endureth for euer and euer, vpon them that feare him: and his righteousnesse vpon childrens children. ſ. 117. 2. 145. 8
18 Euen vpon such as keepe his couenant: and thinke vpon his commandements to doe them.
19 The Lorde hath prepared his seate in heauen: and his kingdome ruleth ouer all.
20 O prayse the Lorde, yee angels of his, yee that excell in strength:

ſtrength: ye that fulfil his commandement, and hearken vn-
to the voyce of his wordes.

O prayſe the Lord all ye his hoſtes: ye ſeruants of his that 21.
doe his pleaſure.

O ſpeake good of the Lord all ye workes of his, in all places 22.
of his dominion: prayſe thou the Lord, O my ſoule.

Benedic anima mea. Pſal. 104.

PRayſe the Lorde, O my ſoule: O Lorde my Euening
God, thou art become exceeding glorious, thou prayer.
art clothed with maieſtie and honour.

2 Thou deckeſt thy ſelfe with light as it were
with a garment: and ſpreadeſt out the heauens
like a curtaine.

3 Which layeth the beames of his chamber in the waters:
and maketh the cloudes his charet, and walketh vpon the
wings of the winde.

4 He maketh his angels ſpirites: and his miniſters a flaming
fire.

5 He layde the foundations of the earth: that it neuer ſhould
moue at any time.

6 Thou couereddſt it with the deepe like as with a garment:
the waters ſtande in the hilles.

7 At thy rebuke they flee: at the voyce of thy thunder they
are afrayde.

8 They goe vp as high as the hilles, and downe to the dal-
leyes beneath: euen vnto the place which thou haſt appointed
for them.

9 Thou haſt ſet them their boundes, which they ſhall not
paſſe: neither turne againe to couer the earth.

10 He ſendeth the ſpringes into the riuers: which runne among
the hilles.

11 All beaſtes of the field drinke thereof: and the wilde Aſſes
quenche their thirſte.

12 Beſide them ſhall the foules of the ayre haue their habita-
tion: and ſing among the braunches.

13 He watereth the hilles from aboue: the earth is filled with
the fruite of thy workes.

14 He bringeth foorth graſſe for the cattell: and greene herbe
for

for the seruice of men.

15 That he may bring foode out of the earth, and wine that maketh glad the heart of man: and oyle to make him a cheerefull countenance, and bread to strength mans heart.

16 The trees of the Lorde also are full of sap: euen the Cedars of Libanus, which he hath planted.

17 Wherein the birdes make their nestes: and the Firre trees are a dwelling for the Storke.

18 The high hilles are a refuge for the wilde Goates: and so are the stonie rockes for the Conies.

19 He appointed the Moone for certaine seasons: and the Sunne knoweth his going downe.

20 Thou makest darkenes, that it may be night: wherein all the beastes of the forest doe mone.

21 The Lions roaring after their pray: doe seeke their meate at God.

22 The sunne ariseth, and they get them away together: and lay them downe in their dennes.

23 Man goeth forth to his worke, and to his labour: vntill the euening.

24 O Lorde, how manifolde are thy workes: in wisedome hast thou made them all, the earth is full of thy riches.

25 So is the great and wide sea also: wherein are things creeping innumerable, both small and great beastes.

26 There goe the ships, and there is that Leuiathan: whome thou hast made to take his pastime therein.

27 These wayte all vpon thee: that thou mayest giue them meate in due season.

28 When thou giuest it them, they gather it: and when thou openest thy hand, they are filled with good.

29 When thou hidest thy face, they are troubled: when thou takest away their breath, they die, and are turned againe to their dust.

30 When thou lettest thy breath goe forth, they shalbe made: and thou shalt renue the face of the earth.

31 The glorious maiestie of the Lorde shall endure for euer: the Lord shal reioyce in his workes.

32 The earth shal tremble at the looke of him: if hee doe but

touch

Psal. 105

touch the hilles, they shall smoke.
I will sing vnto the Lord as long as I liue: I will prayse 33
my God, while I haue my beeing.
And so shal my words please him: my ioy shalbe in the Lord. 34
As for sinners, they shalbe consumed out of the earth, and 35
the vngodly shall come to an end: prayse thou the Lorde, O
my soule, prayse the Lord.

Confitemini Domino. Psal. 105.

Morning prayer.

GIue thankes vnto the Lorde, and call vpon his name: tell the people what things he hath done.
2 O let your songs be of him, and prayse him: and let your talking be of all his wonderous workes.
3 Reioyce in his holy name: let the heart of them reioyce that seeke the Lord.
4 Seeke the Lord and his strength: seeke his face euermore.
Remember the marueylous workes that he hath done: his 5
wonders, and the iudgements of his mouth.
O ye seede of Abraham his seruant: yee children of Jacob 6
his chosen.
He is the Lorde our God: his iudgementes are in all the 7
world.
He hath bene alway mindfull of his couenant and promise: 8
that he made to a thousand generations.
Euen the couenant that hee made with Abraham: and the 9
othe that he sware vnto Isahac.
And appointed the same vnto Jacob for a lawe: and to Is- 10
rael for an euerlasting testament.
Saying, vnto thee will I giue the lande of Chanaan: the 11
lot of your inheritance.
When there were yet but a fewe of them: and they stran- 12
gers in the land.
What time as they went from one nation to another: from 13
one kingdome to another people.
He suffered no man to doe them wrong: but reproued euen 14
kings

kinges for their sakes.
15 Touche not mine anoynted: and doe my Prophetes no harme.
16 Moreouer, hee called for a dearth vpon the lande: and destroyed all the prouision of bread.
17 But he had sent a man before them: euen Joseph which was solde to be a bonde seruant.
18 Whose feete they hurt in the stockes: the yron entred into his soule.
19 Vntil the time came y his cause was knowen: the Word of the Lord tryed him.
20 The king sent and deliuered him: the prince of the people let him goe free.
21 Hee made him lorde also of his house: and ruler of all his substance.
22 That hee might informe his princes after his will: and teach his Senators wisdome.
23 Israel also came into Egypt: and Jacob was a straunger in the land of Ham.
24 And hee encreased his people exceedingly: and made them stronger then their enemies.
25 Whose heart turned, so that they hated his people: & dealt vntruely with his seruants.
26 Then sent he Moses his seruant: and Aaron whome hee had chosen.
27 And these shewed his tokens among them: and Wonders in the land of Ham.
28 He sent darkenes, and it was darke: and they were not obedient vnto his Word.
29 He turned their waters into blood: and slue their fish.
30 Their land brought forth frogges: yea, euen in their kings chambers.
31 He spake the Worde, and there came all maner of flies: and lice in all their quarters.
32 He gaue them haile stones for rayne: and flames of fire in their land.
33 He smote their vines also and figge trees: and destroyed the trees that were in their coastes.

He

He spake the worde, and the grashoppers came, and caterpillers innumerable: and did eat vp al the grasse in their land, and deuoured the fruite of their ground. 34

He smote all the first borne in their lande: euen the chiefe of all their strength. 35

He brought them forth also with siluer and golde: there was not one feeble person among their tribes. 36

Egypt was glad at their departing: for they were afrayde of them. 37

He spread out a cloude to be a couering: & fire to giue light in the night season. 38

At their desire he brought quayles: and he filled them with the bread of heauen. 39

He opened the rocke of stone, and the waters flowed out: so that riuers ran in drie places. 40

For why? he remembred his holy promise: and Abrahan his seruant. 41

And he brought forth his people with ioy: and his chosen with gladnes. 42

And gaue them the landes of the heathen: and they tooke the labours of the people in possession. 43

That they might keepe his statutes: & obserue his lawes. 44

Confitemini Domino. Psal. 106.

O Giue thankes vnto the Lorde, for he is gratious: and his mercie endureth for euer. Euening prayer. 1

Who can expresse the noble actes of the Lord: or shewe forth all his prayse? 2

Blessed are they that alway keepe iudgement: and doe righteousnesse. 3

Remember me, O Lord, according to the fauour that thou bearest vnto thy people: O visite me with thy saluation. 4 Psal. 79. 8

That I may see the felicitie of thy chosen: and reioyce in the gladnesse of thy people, and giue thankes with thine inheritance. 5 Psal. 33. 1. 34. 1. 86. 12. 92. 1. 97. 12. 104. 33. 138. 1. 147. 1.

We haue sinned with our Fathers: We haue done amisse, and dealt wickedly. 6

Our fathers regarded not thy wonders in Egypt, neyther kept they thy great goodnesse in remembrance: but 7

Were

were disobedient at the sea, even at the red sea.

8 Neuertheless, he helped them for his names sake: that he might make his power to be knowen.

9 He rebuked the red sea also, and it was dryed vp: so hee led them through the deepe, as through a wildernesse.

10 And he saued them from the aduersaries hande: and deliuered them from the hand of the enemie.

11 As for those that troubled them, the waters ouerwhelmed them: there was not one of them left.

12 Then beleeued they his wordes: & sang prayse vnto him.

13 But within a while they forgat his workes: and would not abide his counsel.

14 But lust came vpon them in the wildernes: and they tempted God in the desert.

15 And he gaue them their desire: and sent leannes withall into their soule. ℔ 78. 30 & 81. 13.

16 They angred Moses also in the tentes: and Aaron ỹ Saint of the Lord.

17 So the earth opened, and swallowed vp Dathan: and couered the congregation of Abiram.

18 And ỹ fire was kindled in their company: the flame burnt vp the vngodly.

19 They made a Calfe in Horeb: and worshipped the molten image.

20 Thus they turned their glory: into the similitude of a calfe that eateth hay.

21 And they forgate God their Sauiour: which had done so great things in Egypt.

22 Wonderous workes in the land of Ham: and fearfull things by the red sea.

23 So he saide he would haue destroyed them, had not Moses his chosen stande before him in the gap: to turne away his wrathfull indignation, lest he should destroy them.

24 Yea, they thought scorne of that pleasant land: and gaue no credence vnto his word.

25 But murmured in their tents: and hearkened not vnto the voyce of the Lord.

26 Then lift hee vp his hande against them: to ouerthrowe them

them in the wildernes.

To cast out their seede among the nations: and to scatter 27
them in the landes.

They ioyned themselues vnto Baal Peor: and ate the offe- 28
rings of the dead.

Thus they prouoked him vnto anger with their owne in- 29
uentions: and the plague was great among them.

Then stoode vp Phinees, & prayed: & so the plague ceased. 30

And that was counted vnto him for righteousnesse: amõg 31
all posterities for euermore.

They angred him also at the waters of strife: so that hee 32
punished Moses for their sakes.

Because they prouoked his spirite: so that he spake vnadui- 33
sedly with his lippes.

Neither destroyed they the heathen: as ỹ Lord comman- 34
ded them.

But were mingled among the heathen: and learned their 35
workes.

In so much that they worshipped their idoles, which tur- 36
ned to their owne decay: yea, they offered their sonnes and
daughters vnto deuils.

And shed innocent blood, euen the blood of their sonnes and 37
of their daughters: whome they offered vnto the idoles of
Chanaan, and the land was defiled with blood.

Thus were they stayned with their owne workes: and 38
went a whoring with their owne inuentions.

Therefore was the wrath of the Lord kindled against his 39
people: insomuch that he abhorred his owne inheritance.

And he gaue them ouer into the hand of the heathen: & they 40
that hated them were lords ouer them.

Their enemies oppressed them: & had them in subiection. 41

Many a time did he deliuer them: but they rebelled against 42
him with their owne inuentions, & were brought downe in
their wickednesse.

Neuertheless, when he saw their aduersitie: hee heard 43
their complaint.

Hee thought vpon his couenant, and pitied them accor- 44
ding vnto the multitude of his mercies: yea, hee made all

those

those that had led them away captiue to pitie them.

47 Deliuer vs (O Lord our God) and gather vs from among the heathen: that we may giue thankes vnto thy holy name, and make our boast of thy prayse.

48 Blessed be the Lorde God of Israel, from euerlasting, and world without ende: and let all the people say, Amen.

Confitemini Domino. Psal. 107.

Morning prayer.



Giue thankes vnto the Lorde, for hee is gracious: & his mercy endureth for euer.

2 Let thē giue thanks whome the Lorde hath redeemed: and deliuered from the hand of the enemie.

3 And gathered them out of the lands, from the East and from the west: from the North and from the South.

4 They went astray in the wildernesse out of the way: and found no citie to dwell in.

5 Hungrie and thirstie: their soule fainted in them.

6 So they cryed vnto the Lorde in their trouble: and he deliuered them from their distresse.

7 He led them forth by the right way: that they might goe to the citie where they dwelt.

8 O that men would therefore prayse ẏ Lord for his goodnes: and declare the wonders that he doeth for ẏ children of men.

9 For he satisfieth ẏ emptie soule: and filleth the hungry soule with goodnesse.

10 Such as sit in darkenesse and in the shadowe of death: being fast bound in miserie and yron.

11 Because they rebelled against the words of the Lorde: and lightly regarded the counsaile of the most high. Rom. 1. 26

12 He also brought downe their heart through heauines: they fell downe, and there was none to helpe them vp.

13 So when they cryed vnto the Lord in their trouble: he deliuered them out of their distresse.

14 For he brought them out of darkenesse, and out of the shadowe of death: and brake their bondes in sunder.

O that

O that men would therefore prayse the Lord for his goodnes: and declare the wonders that he doeth for the children of men. 15 2

For he hath broken the gates of brasse: & smitten ỹ barres of yron in sunder. 16

Foolish men are plagued for their offence: and because of their wickednesse. 17

Their soule abhorred all maner of meate: and they were euen hard at deathes doore. 18

So when they cryed vnto the Lord in their trouble: he deliuered them out of their distresse. 19

He sent his worde and healed them: and they were saued from their destruction. Ps. 147. 18. Exod. 15. 26. 20

O that men would therefore prayse the Lorde for his goodnes: and declare the wonders that hee doeth for the children of men. 21

That they would offer vnto him the sacrifice of thankes giuing: and tel out his workes with gladnesse. Ps. hebr. 13. 15. 22 Sacrifice of thanks 116. 17.

They that goe downe to the sea in ships: and occupie their business in great waters. 23

These men see the workes of the Lorde: and his wonders in the deepe. 24

For at his word the stormy winde ariseth: which lifteth vp the waues thereof. 25

They are caried vp to the heauen, and downe againe to the deepe: their soule melteth away because of the trouble. 26

They reele to and fro, and stacker like a drunken man: and are at their wittes end. 27

So when they crie vnto the Lord in their trouble: he deliuereth them out of their distresse. 28

For he maketh the storme to cease: so that ỹ waues thereof are still. 29

Then are they glad, because they be at rest: and so hee bringeth them vnto the hauen where they would be. 30

O that men would therefore prayse the Lorde for his goodnes: and declare the wonders that hee doeth for the children of men. 31

That they would exalt him also in the congregation of 32

the people: and praise him in the seate of the elders.
33 Which turneth the floods into a wildernesse: and dryeth vp the water springs.
34 A fruitfull land maketh he barren: for the wickednes of them that dwell therein.
35 Againe he maketh the wildernes a standing water: & water springs of a drie ground.
36 And there hee setteth the hungrie: that they may builde them a citie to dwel in.
37 That they may sowe their lande, and plant vineyardes: to yeelde them fruites of increase.
38 He blesseth them, so that they multiplie exceedingly: and suffereth not their cattel to decrease. *Se Esa. 54. 17*
39 And againe, when they are minished and brought lowe: through oppression, through any plague or trouble.
40 Though hee suffer them to bee euil entreated through tyrants: and let them wander out of the way in the wildernes.
41 Yet helpeth hee the poore out of miserie: and maketh him housholds like a flocke of sheepe.
42 The righteous will consider this, and reioyce: and the mouth of all wickednes shall be stopped.
43 Who so is wise, wil ponder these thinges: and they shal vnderstande the louing kindnes of the Lord. *92. 6. 94. 8*

Pro. 4. 26. 5. 21. 24. 12. Ecclu. 18. 27. Osea. 14. 9.

Euening prayer.

Paratum cor meum. Psal. 108.

Se 57. 7. Se 145. 1. 2. 5.

GOd, my heart is readie (my heart is readie:) I will sing & giue prayse with the best member that I haue.
2 Awake thou Lute & Harpe: I my selfe wil awake right early.
3 I wil giue thanks vnto thee, O Lord, among ỹ people: I will sing prayses vnto thee amõg ỹ nations.
4 For thy mercie is greater then ỹ heauens: and thy trueth reacheth vnto the cloudes.
5 Set vp thy selfe (O God) aboue the heauens: and thy glorie aboue all the earth.
6 That thy beloued may bee deliuered: let thy right hande saue

 Psal. 108. 109.

saue them, and heare thou me.

God hath spoken in his holines: I will reioyce therefore and diuide Sichim, and mete out the valley of Sucoth.

Gilead is mine, and Manasses is mine: Ephraim also is the strength of my head.

Juda is my lawgiuer, Moab is my washpot: ouer Edom will I cast out my shoe, vpon the Philistines will I triumph.

Who will leade me into the strong citie: and Who will bring me into Edom?

Hast not thou forsaken vs, O God: and wilt not thou God goe forth with our hostes?

O helpe vs against the enemie: for vaine is ỹ helpe of man.

Through God we shall doe great actes: and it is hee that shall treade downe our enemies. ℣ 138 7. ℣ 60. 12. 94. 19. ℣ 18. 29.

Deus laudem. Psal. 109.

HOlde not thy tongue, O God of my praise: for the mouth of the vngodly, yea, and the mouth of the deceitfull is opened vpon me.

And they haue spoken against me with false tongues: they compassed me about also with wordes of hatred, and fought against me without a cause.

For the loue that I had vnto them, loe, they take nowe my contrary part: but I giue my selfe vnto prayer.

Thus haue they rewarded me euill for good: & hatred for my good will.

Set thou an vngodly man to be ruler ouer him: and let Satan stand at his right hand.

When sentence is giuen vpon him, let him be condemned: & let his prayer be turned into sinne.

Let his dayes be fewe: and let another take his office.

Let his children be fatherlesse: and his wife a widowe.

Let his children be vagabondes, and begge their bread: let them seeke it also out of desolate places.

Let the extortioner consume all that he hath: & let the strãgers spoyle his labour.

Let there be no man to pitie him: nor to haue compassion vpon his fatherlesse children.

Let his posteritie be destroyed: and in the next generation

let his name be cleane put out.
13 Let the wickednes of his fathers bee had in remembrance in the sight of the Lord: and let not the sinne of his mother be done away.
14 Let them allway be before the Lorde: that hee may roote out the memoriall of them from off the earth.
15 And that because his minde was not to doe good: but persecuted the poore helpelesse man, that hee might slay him that was vexed at the heart.
16 His delight was in cursing, and it shal happen vnto him: he loued not blessing, therefore shal it be farre from him.
17 Hee clothed himselfe with cursing like as with a rayment: and it shall come into his bowels like water, and like oyle into his bones.
18 Let it be vnto him as the cloke that he hath vpon him: and as the girdle that he is allway girded withall.
19 Let it thus happen from the Lord vnto mine enemies: & to those that speake euil against my soule.
20 But deale thou with me (O Lord God) according vnto thy name: for sweete is thy mercie.
21 O deliuer me, for I am helpelesse and poore: and my heart is wounded within me.
22 I goe hence like the shadowe that departeth: and am driuē away as the Grashopper.
23 My knees are weake through fasting: my flesh is dryed vp for want of fatnesse.
24 I became also a rebuke vnto them: they that looked vpon me, shaked their heads.
25 Helpe me (O Lorde my God:) oh saue me according to thy mercie.
26 And they shal knowe how that this is thy hand: and that thou Lord hast done it.
27 Though they curse, yet blesse thou: and let them bee confounded that rise vp against me, but let thy seruant reioyce.
28 Let mine aduersaries be clothed with shame: and let them couer themselues with their owne confusion, as with a cloke.
29 As for me, I will giue great thankes vnto the Lorde with my mouth: and praise him among the multitude.

For

Psal. 110 111

For he shal stand at the right hand of the poore: to saue his soule from vnrighteous Iudges. 30 Esa 32:4 & 72:4 37:41

Dixit Dominus. Psal. 110.

THe Lorde saide vnto my Lorde: sit thou on my right hande, vntill I make thine enemies thy foote-stoole. Morning prayer.

The Lord shal sende the rod of thy power out of Sion: be thou ruler euen in the middes among thine enemies. 2

In the day of thy power shal the people offer thee free will offerings with an holy worship: the dewe of thy birth is of the wombe of the morning. 3

The Lord sware, and will not repent: thou art a Priest for euer, after the order of Melchisedech. 4

The Lord vpon thy right hand: shall wound euen Kings in the day of his wrath. 5

He shall iudge among the heathen, he shal fil ỹ places with the dead bodies: and smite in sunder the heads ouer diuers countreyes. 6

He shal drinke of the brooke in the way: therefore shall he lift vp his head. 7

Confitebor tibi. Psal. 111.

I will giue thankes vnto the Lord with my whole heart: secretly among the faithfull, and in the congregation. 1 Thanksgiuing

The workes of the Lord are great: sought out of al them that haue pleasure therein. 2

His worke is worthy to be praysed and had in honour: and his righteousnesse endureth for euer. 3

The merciful and gracious Lord hath so done his marueilous workes: that they ought to be had in remembrance. 4 105. 2. 78 4 Se 143. 5.

He hath giuen meate vnto them that feare him: hee shal euer be mindful of his couenant. 5

He hath shewed his people the power of his workes: that he may giue them the heritage of the heathen. 6

The workes of his handes are veritie and iudgement: all 7

his commandements are true.

4 They stand fast for euer and euer: and are done in truethe & equitie.

5 He sent redemption vnto his people: hee hath commanded his couenant for euer, holy and reuerent is his name.

6 The feare of the Lorde is the beginning of wisdome: a good vnderstanding haue all they that doe thereafter, the praise of it endureth for euer.

Beatus vir. Psal. 112.

1 BLessed is the man that feareth the Lorde: he hath great delight in his commandements. fe 119. 174 fe 9. 16

2 His seede shall be mightie vpon earth: the generation of the faithfull shalbe blessed. fe 107. 28 fe 103. 17 fe 69. 37

fe. Pro. 28. 20 3 Riches and plenteousnesse shall bee in his house: and his righteousnes endureth for euer.

4 Vnto the godly there ariseth vp light in the darknesse: he is mercifull, louing, and righteous. fe 34. 5 Pro. 21. 15

5 A good man is mercifull and lendeth: and will gouerne his words with discretion.

6 For he shal neuer be moued: and the righteous shalbe had in an euerlasting remembrance.

7 He will not be afraid for any euil tidings: for his heart standeth fast, and beleeueth in the Lorde.

8 His heart is stablished and will not shrinke: vntil he see his desire vpon his enemies.

9 He hath dispersed abroad and giuen to the poore: and his righteousnes remayneth for euer, his horne shall bee exalted with honour.

10 The vngodly shall see it, and it shall grieue him: hee shal gnash with his teeth, and consume away, the desire of the vngodly shal perish.

Laudate pueri. Psal. 113.

1 PRaise the Lorde (ye seruantes:) O praise the name of the Lord.

2 Blessed be the name of the Lord: from this time forth for euermore.

3 The Lordes name is praysed: from the rising vp of the same, vnto the going downe of the same.

The

 Psal. 114. 115.

The Lord is high aboue all heathen: and his glorie aboue the heauens. 4

Who is like vnto the Lorde our God, that hath his dwelling so high: and yet humbleth himselfe to behold the things that are in heauen and earth? 5

He taketh vp the simple out of the dust: and lifteth the poore out of the myre. 6

That he may set him with the princes: euen with the princes of his people. 7

He maketh the barren woman to keepe house: and to be a ioyfull mother of children. 8

In exitu Israel. Psal. 114.

WHen Israel came out of Egypt: & the house of Iacob from among the strange people. Euening prayer.

2 Iuda was his sanctuarie: & Israel his dominion.

3 The sea sawe that, and fledde: Iordan was driuen backe.

4 The mountaines skipped like Rammes: and the litle hilles like yong sheepe.

5 What ayleth thee, O thou sea, that thou fleddest: and thou Iordane, that thou wast driuen back?

6 Ye mountaines that ye skipped like Rammes: and ye litle hilles like yong sheepe?

7 Tremble thou earth at the presence of the Lord: at the presence of the God of Iacob. ℣ 119. 120.

8 Which turned the harde rocke into a standing water: and the flint stone into a springing wel.

Non nobis Domine. Psal. 115.

NOt vnto vs, O Lorde, not vnto vs, but vnto thy name giue the prayse: for thy louing mercy, and for thy truethes sake. 1. Cor. 3. 4

1

2 Wherefore shal the heathen say: Where is now their God?

3 As for our God, he is in heauen: he hath done whatsoeuer pleased him.

4 Their idoles are siluer & gold: euen the worke of mens hands.

5 They haue mouthes, and speake not: eyes haue they, and see not.
6 They haue eares, and heare not: noses haue they, and smell not.
7 They haue handes, and handle not, feete haue they, and walke not: neither speake they through their throte.
8 They that make them, are like vnto them: and so are all such as put their trust in them.
9 But thou house of Israel, trust thou in the Lorde: hee is their succour and defence.
10 Ye house of Aaron, put your trust in the Lorde: hee is their helper and defender.
11 Ye that feare the Lorde, put your trust in the Lorde: hee is their helper and defender.
12 The Lorde hath beene mindfull of vs, and hee shall blesse vs: euen he shall blesse the house of Israel, he shall blesse the house of Aaron.
13 He shal blesse them that feare the Lord: both small & great.
14 The Lord shal encrease you more and more: you and your children.
15 Ye are ỹ blessed of the Lord: which made heauen & earth.
16 All the whole heauens are the Lordes: the earth hath he giuen to the children of men.
17 The dead prayse not thee, O Lorde: neyther all they that goe downe into the silence.
18 But wee wil prayse the Lorde: from this time foorth for euermore. Prayse the Lord.

Dilexi quoniam. Psal. 116.

Morning prayer.

I Am well pleased: that the Lorde hath heard the voice of my prayer.
2 That he hath enclined his eare vnto me: therfore will I call vpon him as long as I liue.
3 The snares of death compassed me round about: and the paines of hel gat holde vpon me.
4 I shall finde trouble and heauinesse, and I shall call vpon the

ℭ 119. 107 & 143. & 142. 3. name

name of the Lord: O Lord I beseech thee deliuer my soule.
Gratious is the Lord and righteous: yea our God is mer-
cifull.
The Lord preserueth the simple: I was in miserie, and he
helped me.
Turne againe then vnto thy rest, O my soule: for the Lord
hath rewarded thee.
And why: thou hast deliuered my soule from death: mine
eyes from teares, and my feete from falling.
I will walke before the Lord: in the land of the liuing.
I beleeued, and therefore will I speake, but I was sore
troubled: I saide in my haste, All men are lyars.
What reward shal I giue vnto the Lord: for all the bene-
fites that he hath done vnto me:
I will receiue the cup of saluation: and call vpon the name
of the Lord.
I will pay my vowes nowe in the presence of all his peo-
ple: right deare in the sight of the Lord, is the death of his
saints.
Beholde (O Lord) how that I am thy seruant: I am thy
seruant, and the sonne of thine handmaide, thou hast broken
my bondes in sunder.
I will offer to thee the sacrifice of thankesgiuing: and will
call vpon the name of the Lord.
I will pay my vowes vnto the Lorde, in the sight of all his
people: in the courts of the Lords house, euen in the middes of
thee, O Hierusalem. Prayse the Lord.

Laudate Dominum. Psal. 117.

O Prayse the Lorde all yee heathen: prayse him all yee na-
tions.
For his mercifull kindenesse is euer more and more
towarde vs: and the trueth of the Lorde endureth for euer.
Prayse the Lord.

Confitemini Domino. Psal. 118.

O Giue thankes vnto the Lord, for he is gratious: because
his mercie endureth for euer.
Let Israel now confesse that he is gratious: and that
his mercie endureth for euer.

Let

3 Let the house of Aaron now confesse: that his mercie endureth for euer.
4 Yea, let them nowe that feare the Lord confesse: that his mercie endureth for euer.
5 I called vpon the Lord in trouble: and the Lord heard me at large.
6 The Lord is on my side: I wil not feare what man doeth vnto me. 56. 3
7 The Lord taketh my part with them that helpe me: therfore shal I see my desire vpon mine enemies.
8 It is better to trust in the Lord: then to put any confidence in man.
9 It is better to trust in the Lord: then to put any confidence in princes.
10 All nations compassed me round about: but in the name of the Lord wil I destroy them.
11 They kept mee in on euery side, they kept mee in (I say) on euery side: but in the name of the Lord wil I destroy them.
12 They came about me like Bees, and are extinct euen as the fire among the thornes: for in the name of the Lord I wil destroy them.
13 Thou hast thrust sore at me, that I might fal: but the Lord was my helpe.
14 The Lord is my strength and my song: and is become my saluation. Exod. 15. 2. Esa. 12. 2
15 The voice of ioy and health is in the dwellings of the righteous: the right hand of the Lord bringeth mightie thinges to passe.
16 The right hand of the Lord hath the preeminence: ỹ right hand of the Lord bringeth mightie things to passe.
17 I wil not die, but liue: and declare the works of the Lord.
18 The Lord hath chastened and corrected me: but hee hath not giuen me ouer vnto death. & 73. 13.
19 Open me the gates of righteousnesse: that I may goe into them, and giue thankes vnto the Lord.
20 This is ỹ gate of the Lord: the righteous shall enter into it.
21 I wil thanke thee, for thou hast heard me: and art become my saluation. & 16. 8.

The

The same stone which the builders refused: is become the head stone in the corner. 22

This is the Lords doing: and it is marueilous in our eyes. 23

This is the day which the Lord hath made: we will reioyce and be glad in it. 24

Helpe me now, O Lord: O Lord send vs now prosperitie. 25

Blessed be he that commeth in the name of the Lord: we haue wished you good luck, ye that be of the house of the Lord. 26

God is the Lord which hath shewed vs light: binde the sacrifice with cordes, yea euen vnto the horns of the altar. 27 & 68.18 & 19.20 & 34.5 & 2 Cor. 4.6

Thou art my God, and I will thanke thee: thou art my God, and I will praise thee. 28

O giue thankes vnto the Lord, for he is gracious: and his mercie endureth for euer. 29

Beati immaculati. Psal. 119.

BLessed are those that are vndefiled in the way: and walke in the law of the Lord. Euening prayer.

Blessed are they that keepe his testimonies: and seeke him with their whole heart. 2 Psal. 112.1 & 33.12 & 40.5 & 41.1 & 84.4

For they which doe no wickednesse walke in his wayes. 3

Thou hast charged: that we shall diligently keepe thy commandements. 4

O that my wayes were made so direct: that I might keepe thy statutes. 5

So shall I not be confounded: while I haue respect vnto all thy commandements. 6

I will thanke thee with an vnfayned heart: when I shall haue learned the iudgements of thy righteousnes. 7

I will keepe thy ceremonies: O forsake me not vtterly. 8

In quo corrigit.

WHerewithall shall a young man cleanse his way: euen by ruling himselfe after thy Word. 9

With my whole heart haue I sought thee: O let me not goe wrong out of thy commandements. 10

Thy

13 Thy wordes haue I hid within mine heart: that I should not sinne against thee.
14 Blessed art thou, O Lord: O teach me thy statutes. ℣ 68. 135
15 With my lippes haue I bene telling: of all the iudgements of thy mouth.
16 I haue had as great delight in the way of thy testimonies: as in all maner of riches.
17 I will talke of thy commaundements: and haue respect vnto thy wayes.
18 My delight shalbe in thy statutes: and I will not forget thy word. ℣ 40. 47. 77. 92. 174.

24 Retribue seruo tuo.

19 O Doe well vnto thy seruant: that I may liue, and keepe thy worde.
20 Open thou mine eyes: that I may see the wonderous things of thy law.
21 I am a stranger vpon earth: O hide not thy commaundements from me.
22 My soule weaketh out for very feruent desire: that it hath alway vnto thy iudgements. ℣ 2 Cor. 3. 14
23 Thou hast rebuked the proud: and cursed are they that do erre from thy commaundements.
24 O turne from mee shame and rebuke: for I haue kept thy testimonies.
25 Princes also did sit and speake against me: but thy seruant is occupied in thy statutes.
26 For thy testimonies are my delight: and my counsailers.

Adhæsit pauimento.

27 My soule cleaueth to the dust: O quicken thou mee according to thy word.
28 I haue knowledged my wayes, and thou heardest me: O teach me thy statutes.
29 Make me to vnderstand the way of thy commandementes: and so shall I talke of thy wonderous workes. 125. & 73. 144
30 My soule melteth away for very heauinesse: comfort thou me according vnto thy word.
31 Take from me ỹ way of lying: and cause thou me to make much of thy lawe.

I haue

 Psal. 119.

I haue chosen the way of trueth: and thy iudgementes haue I laide before me. 30 ſt 143 ber:

I haue stycken vnto thy testimonies: O Lorde confounde me not. 31

I wil runne the way of thy commandements: when thou hast set my heart at libertie. 32

Legem pone.



TEach me, O Lorde, the way of thy statutes: and I shall keepe it vnto the ende. Morning prayer. 5 ſt

2 Giue me vnderstanding, and I shal keepe thy lawe: yea, I shall keepe it with my whole heart. 34: ſt 72 125 141 169

3 Make mee to goe in the path of thy commandementes: for therein is my desire. 35

4 Incline my heart vnto thy testimonies: and not to couetousnes. 36.

O turne away mine eyes, least they beholde vanitie: and quicken thou me in thy way. 37

O stablish thy word in thy seruant: that I may feare thee. 6 38. ber

Take away the rebuke that I am afraid of: for thy iudgements are good. ſt 116. 39 ſt 51: 12

Beholde, my delight is in thy commandementes: O quicke me in thy righteousnes. ſt 16 & 47 40

Et veniat super me.

LEt thy louing mercie come also vnto me, O Lord: euē thy saluation, according vnto thy word. 1 6 ſt 41 & ſt 76. ber:

So shal I make answere vnto my blasphemers: for my trust is in thy word. 42

O take not the word of thy trueth vtterly out of my mouth: for my hope is in thy iudgements. 43

So shal I alway keepe thy lawe: yea, for euer and euer. 44

And I wil walke at libertie: for I seeke thy commaundements. 45

I wil speake of thy testimonies also, euen before kings: and wil not be ashamed. 46

And my delight shalbe in thy commaundementes: which 47

I haue

I haue loued. ☞ 16. & 24. & 40. 47. 77. 92. 174.

48 My handes also will I lift vp vnto thy commaundements, which I haue loued: and my studie shalbe in thy statutes.

Memor esto verbo tui.

7 gl. 49 O Thinke vpon thy seruant, as concerning thy woorde: wherein thou hast caused me to put my trust.

50 The same is my comfort in my trouble: for thy word hath quickened me.

(51) 51 The proude haue had me exceedingly in derision: yet haue I not shrinked from thy law. ☞ Before 69. 85. 95. 110. 150.

52 For I remembred thine euerlasting iudgements, O Lord: and receiued comfort.

☞ 158. before (53) 53 I am horribly afraid: for the vngodly that forsake thy law.

54 Thy statutes haue bene my songs: in the house of my pilgrimage.

55 I haue thought vpon thy name, O Lord, in the night season: and haue kept thy law. ☞ 42. 10

56 This I had: because I kept thy commandements.

Portio mea Domine.

4 gl. 57 Thou art my portion, O Lorde: I haue promised to keepe thy lawe. 16. 57. 73. 26. 142. 5. Lamenta. 3. 24.

58 I made my humble petition in thy presence with my whole heart: O be mercifull vnto me according to thy word.

☞ ver. 105 59 I called mine owne wayes to remembrance: and turned my feete vnto thy testimonies. ☞ 32. 5. 6. & 77. 6. & 4. 4.

60 60 I made haste, and prolonged not the time: to keepe thy commaundements.

61 The congregation of the vngodly haue robbed me: but I haue not forgotten thy law.

62 ☞ 130. 6... 62 At midnight I will rise to giue thankes vnto thee: because of thy righteous iudgements. Psal. 2. 19. Esa. 26. 9.

63 I am a companion of all them that feare thee: and keepe thy commaundements.

64 The earth, O Lord, is full of thy mercie: O teach me thy statutes.

Bonitatem fecisti.

9 gl. 65 O Lorde, thou hast dealt graciously with thy seruant: according vnto thy worde.

O learne me true vnderstanding and knowledge: for I haue beleeued thy commaundements. ℣. 34. 2 tr. 66.

Before I was troubled, I went wrong: but now haue I kept thy word. 67.

Thou art good and gracious: O teache me thy statutes. ℣. 12 & 135

The proude haue imagined a lie against mee: but I will keepe thy commaundements with my whole heart. ℣. 69. 2 tr.

Their heart is as fat as brawne: but my delight hath bin in thy law. ℣. 70

It is good for mee that I haue bin in trouble: that I may learne thy statutes. ℣. 71.

The law of thy mouth is dearer vnto me: then thousands of golde and siluer. ℣. 72.

Manus tuæ fecerunt me.

THy hands haue made mee, and fashioned me: O giue me vnderstanding, that I may learne thy commandements. 33 Euening prayer. 73.

2 They that feare thee, will be glad when they see mee: because I haue put my trust in thy word. 74.

3 I knowe (O Lorde) that thy iudgementes are right: and that thou of very faithfulnes hast caused me to be troubled. 75.

O let thy mercifull kindnes be my comfort: according to thy word vnto thy seruant. ℣. 76.

O let thy louing mercies come vnto mee, that I may liue: for thy law is my delight. ℣. 77. ℣. 16. 40. 47. 92. 111. 174.

Let the proude be confounded, for they goe wickedly about to destroy me: but I wil be occupied in thy commandements. 78. 2 tr.

Let such as feare thee, and haue knowen thy testimonies: be turned vnto me. 79.

O let my heart be sounde in thy statutes: that I be not ashamed. 80.

Defecit anima mea.

MY soule hath longed for thy saluatiõ: and I haue a good hope because of thy word. ℣. (81) 11. gl.

Mine

82 Mine eyes long sore for thy word: saying, O when wilt thou comfort me?

83 For I am become like a bottel in the smoke: yet doe I not forget thy statutes.

84 How many are the dayes of thy seruant: when wilt thou be auenged of them that persecute me?

85 The proude haue digged pittes for me: which are not after thy lawe. &ſ 140. 5.

86 All thy commaundements are true: they persecute me falsly, O be thou my helpe.

87 They had almost made an end of me vpon earth: but I forsooke not thy commaundements.

88 O quicken me after thy louing kindnesse: and so shall I keepe the testimonies of thy mouth.

In æternum Domine.

89 O Lord, thy word: endureth for euer in heauen.

90 Thy truth also remayneth from one generation to another: thou hast layde the foundation of the earth, and stablyshed it.

91 They continue this day according to thine ordinance: for all things serue thee.

92 If my delight had not been in thy law: I should haue perished in my trouble. &ſ 94. 19

93 I will neuer forget thy commaundements: for with them thou hast quickened me.

94 I am thine, O saue me: for I haue sought thy commaundements.

95 The vngodly layde waite for me, to destroy me: but I will consider thy testimonies. &ſ 85. Deus. & 140. 5.

96 I see that all things come to an ende: but thy commaundement is exceeding broad.

Quomodo dilexi.

97 O Lord, what loue haue I vnto thy lawe: all the day long is my studie in it.

98 Thou through thy commandements hast made me wiser then mine enemies: for they are euer with me.

99 I haue more vnderstanding then my teachers: for thy testimonies are my studie.

I am

I am wiſer then the aged: becauſe I keepe thy commaundements. 100

I haue refrained my feete from euery euill way: that I may keepe thy worde. ſt 131. 3. & 18. 23 ſt wor. 59 101

I haue not ſhrunke from thy iudgementes: for thou teacheſt me. 102

O howe ſweete are thy wordes vnto my throte: yea, ſweeter then honie vnto my mouth. ſt 127. ber. & Pſal. 19. 10 103

Through thy commaundementes I get vnderſtanding: therefore I hate all wicked wayes. 104

Lucerna pedibus meis.

Thy worde is a lanterne vnto my feete: and a light vnto my pathes. Morning prayer. 105

I haue ſworne, and am ſtedfaſtly purpoſed: to keepe thy righteous iudgements. 106.

I am troubled aboue meaſure: quicken me (O Lord) according to thy worde. 116. 4 & 119. 143 107

Let the free will offrings of my mouth pleaſe thee, O Lorde: and teach me thy iudgements. free will offeringe.

My ſoule is alway in my hand: yet do I not forget thy law. 109.

The vngodly haue laid a ſnare for me: but yet I ſwarued not from thy commandements. 110. ber.

Thy teſtimonies haue I claimed as mine heritage for euer: and why? they are the very ioy of my heart. ſt 119. 16. 111. ſt clayme ſt 72. ber & 127

I haue applyed my heart to fulfill thy ſtatutes alway: euen vnto the ende. 112.

Iniquos odio habui.

I hate them that imagine euill thinges: but thy lawe doe I loue. 113.

Thou art my defence and ſhielde: and my truſt is in thy worde. (114)

Away from me ye wicked: I will keepe the commaundements of my God. 115

O ſtablith me according vnto thy word, that I may liue: and let me not be diſappointed of my hope. ſt 32 ber 116.

ſt Eſa. 54. 14.

Psal. 119:

117 5 Holde thou me vp, and I shalbe safe: yea, my delight shall be euer in thy statutes. Se 17.5.

118 Deut. 5 Thou hast troden downe all them that depart from thy statutes: for they imagine but deceite.

119 7 Thou puttest away all the vngodly of the earth like drosse: therefore I loue thy testimonies.

120 8 My flesh trembleth for feare of thee: and I am afraide of thy iudgements. Se Iob. 9.28.

Feci iudicium.

16. gl. 121 I deale with the thing that is lawfull and right: O giue me not ouer vnto mine oppressours.

122 Make thou thy seruant to delight in that which is good: that the proud doe me no wrong. Se 142. & 174.

123 Mine eyes are wasted away with looking for thy health: and for the word of thy righteousnes.

(124) 4 O deale with thy seruant according vnto thy louing mercy, and teach me thy statutes.

125 I am thy seruant, O graunt me vnderstanding: that I may knowe thy testimonies. Se 27

126 It is time for thee Lord to lay to thine hand: for they haue destroyed thy lawe.

(127) 7 For I loue thy commandements: aboue golde and precious stone. Se 19. Psal. 19. Se 119. 127. gl. this

128 Therefore holde I straight all thy commandements: and all false wayes I vtterly abhorre.

Mirabilia.

17. gl. 129 Thy testimonies are wonderfull: therefore doth my soule keepe them.

130 2 When thy worde goeth forth: it giueth light and vnderstanding vnto the simple. Se Ier. 4. 12.

131 3 I opened my mouth, and drewe in my breath: for my delight was in thy commandements.

132 4 O looke thou vpon me, and be merciful vnto me: as thou vsest to doe vnto those that loue thy name.

Deut. 133 5 Order my steppes in thy worde: and so shall no wickednesse haue dominion ouer me.

134 6 O deliuer me from the wrongfull dealings of men: and so shall I keepe thy commandements. Se 140

Shew the light of thy countenance vpon thy seruant: and teach me thy statutes. 7 (135) ſe. 12. & 64.

Mine eyes gushe out with water: because men kepe not thy lawe. 8 (136) ſe 158. 2 ter. ſe 73. 3.

Iustus es Domine.

RIghteous art thou, O Lord: and true is thy iudgement. 1 18. ſet
The testimonies that thou hast commanded: are exceeding righteous and true. 2 137.

My zeale hath euen consumed mee: because mine enemies haue forgotten thy wordes. 3 138.

Thy worde is tryed to the vttermost: and thy seruaunt loueth it. 4 (139.

I am small, and of no reputation: yet doe I not forget thy commandements. 5 (140

Thy righteousnes is an euerlasting righteousnes: and thy lawe is the trueth. 6 ſe. 17. 17

Trouble and heauinesse haue taken holde vpon me: yet is my delight in thy commandements. 7 143: 2 ter & 107 ſe 142. 3: & 116. 4. 40. 15. 65. 3.

The righteousnesse of thy testimonies is euerlasting: O graunt me vnderstanding, and I shall liue. 8 144 27. 73. 125.

Clamaui in toto corde meo.

I Call with my whole heart: heare me, O Lord, I will keepe thy statutes. 1 Euening prayer. 9. ſet

Yea, euen vpon thee doe I call: helpe mee, and I shall keepe thy testimonies. 2 146

Early in the morning doe I cry vnto thee: for in thy word is my trust. 3 (147 5. 3.

Mine eyes preuent the night watches: that I might bee occupied in thy wordes. 4 (148 62. 2 ter.

Heare my voyce (O Lorde) according vnto thy louing kindnesse: quicken me according as thou art wont. 5 149

They drawe nigh that of malice persecute mee: and are farre from thy lawe. 6 150. 2 ter

Bee thou nigh at hande, O Lorde: for all thy commandements are true. 7 151

As concerning thy testimonies, I haue knowen long since: that thou hast grounded them for euer. 8 152.

Vide humilitatem.

20. pl.

153 CONsider mine aduerſitie, and deliuer mee: for I do not forget thy law.

154 Auenge thou my cauſe and deliuer mee: quicken mee according vnto thy Word.

155. 2a. 155 Health is farre from the vngodly: for they regard not thy ſtatutes.

156 4 Great is thy mercie, O Lorde: quicken mee as thou art wont.

157 5 Many there are that trouble me, and perſecute mee: yet do I not ſwarue from thy teſtimonies.

158. 6 It greeueth mee when I ſee the tranſgreſſours: becauſe they keepe not thy lawe. & ſt 53. 2a. & 136 73. 3.

159 7 Conſider, O Lord, howe I loue thy commandements: O quicken me according to thy louing kindenelle.

160 8 Thy Word is true from euerlaſting: all the iudgements of thy righteoulnes endure for euermore.

Principes perſecuti ſunt.

21. pl. 161 PRinces haue perſecuted me without a cauſe: but my heart ſtandeth in awe of thy Words.

162 2 I am as glad of thy Worde: as one that findeth great ſpoyles. ſt 138. 2.

163. 3 As for lyes I hate and abhorre them: but thy lawe doe I loue.

164. 4 Seuen times a day do I prayſe thee: becauſe of thy righteous iudgements. ſt 55. 18.

165. 5 Great is the peace that they haue which loue thy lawe: and they are not offended at it. Iſa. 1. ſt. 3

166. 6 Lorde, I haue looked for thy ſauing health: and done after thy commandements. 97. Lo. what loue, haue I to thy Law!

167 7 My ſoule hath kept thy teſtimonies: and loued them exceedingly.

168. 8 I haue kept thy commandements and teſtimonies: for all my wayes are before thee.

Appropinquet deprecatio.

22. pl. (169.) LEt my complaint come before thee, O Lorde: giue me vnderſtanding according to thy Worde. 169.

170. 2 Let my ſupplication come before thee: deliuer mee according

cording to thy Word.

My lippes shal speake of thy prayse: whē thou hast taught me thy statutes. 171

Yea, my tongue shall sing of thy Worde: for all thy commaundements are righteous. 172

Let thine hande helpe me: for I haue chosen thy commandements. 173

I haue longed for thy sauing health, O Lorde: and in thy lawe is my delight. 174

Oh let my soule liue, and it shall prayse thee: and thy iudgements shall helpe me. 175

I haue gone astray like a sheepe that is lost: oh seeke thy seruant, for I doe not forget thy commaundements 176

Ad Dominum. Psal. 120.



When I was in trouble, I called vpon the Lord: and he heard me. Morning prayer. 1

Deliuer my soule, O Lord, from lying lippes: and from a deceitfull tongue. 2

What reward shall be giuen or done vnto thee thou false tongue: euen mightie & sharpe arrowes, with hote burning coles. 3

Woe is me, that I am constrained to dwell with Mesech: and to haue mine habitation among the tents of Cedar. 4

My soule hath long dwelt among them: that be enemies vnto peace. 5

I labour for peace, but when I speake vnto them thereof: they make them ready to battaile. 6

Leuaui oculos. Psal. 121.

I will lift vp mine eyes vnto the hilles: from whence commeth my helpe. 1

My helpe commeth euen from the Lord: which hath made heauen and earth. 2

He will not suffer thy foote to bee moued: and hee that keepeth thee will not sleepe. 3

Beholde, he that keepeth Israel: shall neither slumber 4

nor sleepe.

5 The Lorde himselfe is thy keeper: the Lord is thy defence vpon thy right hand.

6 So that the sunne shall not burne thee by day: neither the moone by night. Sr Esa. 60. 19

7 The Lord shall preserue thee from al euill: yea, it is euen he that shall keepe thy soule. Ps 119. 104. & 113 201.

8 The Lorde shall preserue thy going out and thy comming in: from this time foorth for euermore.

Lætatus sum. Psal. 122.

1 I was glad when they saide vnto mee: Wee will goe into the house of the Lord.

2 Our feete shall stand in thy gates: O Hierusalem.

3 Hierusalem is builded as a citie: that is at vnitie in it selfe.

4 For thither the tribes goe vp, euen the tribes of the Lorde: to testifie vnto Israel, to giue thankes vnto the Name of the Lorde.

5 For there is the seate of iudgement: euen the seate of the house of Dauid.

Ps Esa. 66. 10 Ezra. 6. 10 6 O pray for the peace of Jerusalem: they shall prosper that loue thee.

7 Peace be within thy walles: and plenteousnes within thy palaces.

8 For my brethren and companions sakes: I will wish thee prosperitie.

9 Yea, because of the house of the Lord our God: I wil seeke to doe thee good.

Ad te leuaui oculos meos. Psal. 123.

1 VNto thee lift I vp mine eyes: O thou that dwellest in the heauens.

2 Beholde, euen as the eyes of seruants looke vnto the hand of their masters, and as the eyes of a maiden vnto the hand of her mistres: euen so our eyes waite vpon the Lord our God, vntill he haue mercie vpon vs. Ps 2 Chron. 20. 12.

3 Haue mercie vpon vs, O Lorde, haue mercie vpon vs: for we are vtterly despised.

4 Our soule is filled with the scornefull reproofe of the wealthie: and with the despitefulnesse of the proude.

Nisi

 Psal. 124. 125. 126.

Nisi quia Dominus. Psal. 124.

IF the Lorde him selfe had not bene on our side (nowe may Israel say:) if the Lorde himselfe had not bene on our side when men rose vp against vs. 1

They had swallowed vs vp quicke: when they were so wrathfully displeased at vs. 2

Yea, the waters had drowned vs: and the streame had gone ouer our soule. 3

The deepe waters of the proude: had gone euen ouer our soule. 4

But praised be the Lord: which hath not giuen vs ouer for a pray vnto their teeth. 5

Our soule is escaped, euen as a byrd out of the snare of the fouler: the snare is broken, and we are deliuered. 6

Our helpe standeth in the name of the Lorde: which hath made heauen and earth. 7 & Psa. 121. 2

Qui confidunt. Psal. 125.

THey that put their trust in the Lorde, shall be euen as the mount Sion: which may not bee remooued, but standeth fast for euer. 1

The hilles stand about Hierusalem: euen so standeth the Lord round about his people, from this time forth for euermore. 2

For the rod of the vngodly commeth not into the lot of the righteous: least the righteous put their hand vnto wickednesse. 3

Doe well, O Lorde: vnto those that bee good and true of heart. 4

As for such as turne backe vnto their owne wickednesse: the Lorde shall leade them forth with the euill doers, but peace shalbe vpon Israel. 5

In conuertendo. Psal. 126.

WHen the Lorde turned againe the captiuitie of Sion: then were wee like vnto them that dreame. Euening prayer. 1

Then was our mouth filled with laughter: and our tongue with toy. 2

3 Then saide they among the heathē: the Lord hath done great things for them.
4 Yea, the Lorde hath done great thinges for vs alreadie: whereof we reioyce.
5 Turne our captiuitie, O LORD: as the riuers in the South.
6 They that sowe in teares: shal reape in ioy.
7 Hee that now goeth on his way weeping, & beareth forth good seede: shall doubtlesse come againe with ioy, and bring his sheaues with him. *Lc. Matth. 5. 4*

Nisi Dominus. Psal. 127.

EExcept the Lorde builde the house: their labour is but lost that build it.
2 Except the Lorde keepe the citie: the watchman waketh but in vaine.
3 It is but lost labour that ye haste to rise vp earely, and so late take rest, and eate the bread of carefulnesse: for so hee giueth his beloued sleepe.
4 Loe, children and the fruite of the wombe: are an heritage and gift that commeth of the Lord.
5 Like as the arrowes in the hand of the Gyant: euen so are the yong children.
6 Happie is the man that hath his quiuer full of them: they shall not be ashamed when they speake with their enemies in the gate.

Beati omnes. Psal. 128.

BBlessed are all they that feare the Lorde: and walke in his wayes.
2 For thou shalt eate the labours of thine hands: O well is thee, and happie shalt thou be.
3 Thy wife shalbe as the fruitefull vine: vpon the walles of thine house.
4 Thy children like the Oliue branches: rounde about thy table.
5 Loe, thus shall the man be blessed: that feareth the Lord.
6 The Lord from out of Sion shall so blesse thee: that thou shalt see Hierusalem in prosperitie all thy life long.

Yea,

 Psal. 129. 130. 131.

Yea, that thou shalt see thy childrens childrẽ: and peace vpon Israel. 7

Sæpe expugnauerunt. Psal. 129.

MAny a time haue they fought against me from my youth vp: (may Israel now say.) 1

Yea, many a time haue they vexed me from my youth vp: but they haue not preuailed against me. 2

The plowers plowed vpon my backe: and made long furrowes. 3

But the righteous Lorde: hath hewen the snares of the vngodly in pieces. 4

Let them be confounded and turned backewarde: as many as haue euill will at Sion. 5

Let them bee euen as the grasse growing vpon the house toppes: which withereth afore it be plucked vp. 6

Whereof the mower filleth not his hand: neither he that byndeth vp the sheaues, his bosome. 7

So that they which goe by, say not so much as the Lorde prosper you: We wish you good lucke in the name of the Lord. 8

De profundis. Psal. 130.

OUt of ỹ deepe haue I called vnto thee, (O Lord:) Lorde heare my voyce. 1

Oh let thine eares consider well: the voyce of my complaint. 2

If thou Lorde wilt be extreeme to marke what is done amisse: oh Lord, Who may abide it: 3

For there is mercie with thee: therfore shalt thou be feared. 4

I looke for the Lord, my soule doeth wayte for him: in his word is my trust. 5

My soule fleeth vnto the Lord: before the morning watch, I say, before the morning watch. 6

(Ps 119. 62. & Lam. 2. 19. Esa 26. 9.)

O Israel trust in the Lorde, for with the Lorde there is mercie: and with him is plenteous redemption. 7

And he shal redeeme Israel: from all his sinnes. 8

Domine, non est. Psal. 131.

LOrd, I am not high minded: I haue no proud lookes. 1

I doe not exercise my selfe in great matters: which are too high for me. 2

But

2 But I refraine my soule, and keepe it lowe, like as a childe that is weaned from his mother: yea, my soule is euen as a weaned childe.

3 O Israel trust in the Lorde: from this time forth for euermore.

Memento Domine. Psal. 132.

Morning prayer.

LOrde remember Dauid: and all his trouble.

2 Howe he sware vnto the Lorde: and vowed a vowe vnto the almightie God of Jacob.

3 I will not come within the tabernacle of mine house: nor clime vp into my bed.

4 I will not suffer mine eyes to sleepe, nor mine eye lids to slumber: neyther the temples of my head to take any rest.

5 Vntill I finde out a place for the temple of the Lorde: an habitation for the mightie God of Jacob.

6 Loe, we heard of the same at Ephrata: and found it in the wood.

7 We will goe into his tabernacle: and fall low on our knees before his footestole. Ps 134. 3. & 138. 2.

8 Arise, O Lorde, into thy resting place: thou and the arke of thy strength.

9 Let thy Priests be clothed with righteousnesse: and let thy saints sing with ioyfulnesse.

10 For thy seruant Dauids sake: turne not away the presence of thine anoynted.

11 The Lord hath made a faithfull othe vnto Dauid: and he shall not shrinke from it.

12 Of the fruite of thy body: shall I set vpon thy seate.

13 If thy children will keepe my couenant and my testimonies that I shall learne them: their children also shall sitte vpon thy seate for euermore.

14 For the Lorde hath chosen Sion to bee an habitation for himselfe: he hath longed for her.

Ps 95. 6. & 86. 9.

This

 Psal. 133 134 135

This shall bee my rest for euer: here will I dwell, for I 15
haue a delight therein.

I will blesse her vitailes with increase: and will satisfie her 16
poore with bread.

I will decke her Priestes with health: and her saints shall 17
reioyce and sing.

There shall I make the horne of Dauid to florish: I haue 18
ordeined a lanterne for mine anointed.

As for his enemies, I shall clothe them with shame: but 19
vpon him selfe shall his crowne florish.

Ecce quam bonum. Psal. 133.

BEholde howe good and ioyfull a thing it is: brethren to 1
dwell together in vnitie. Se. Ephe. 4. 3. Colos. 3. 14. & 1. Ioh. 3. 14

It is like the precious oyntment vpon the head, that 2
ranne downe vnto the beard: euen vnto Aarons beard, and
went downe to the skirtes of his clothing.

Like as the dewe of Hermon: which fell vpon the hill of 3
Sion.

For there the Lord promised his blessing: and life for euer- 4
more.

Ecce nunc. Psal. 134.

BEholde (nowe) praise the Lorde: all ye seruants of the 1
Lord.

Ye that by night stand in the house of the Lord: euen in 2
the courtes of the house of our God.

Lift vp your handes in the sanctuarie: and praise the Lord. 3 Se 119. 48
The Lord that made heauen and earth: giue thee blessing 4
out of Sion.

Laudate nomen. Psal. 135.

O Praise the Lorde, laude ye the name of the Lorde: praise 1
it, O ye seruants of the Lord.

Ye that stand in the house of the Lorde: in the courtes 2
of the house of our God.

O praise the Lorde, for the Lorde is gracious: O sing prai- 3
ses vnto his name, for it is louely.

For why? the Lorde hath chosen Jacob vnto him selfe: 4
and Israel for his owne possession.

For I knowe that the LORD is great: and that our 5
Lord

Lord is aboue all gods.

6 Whatsoeuer the Lorde pleased, that did he in heauen and in earth: and in the sea, and in all deepe places.

7 Hee bringeth foorth the cloudes from the endes of the worlde: and sendeth forth lightnings with the raine, bringing the windes out of his treasures.

8 He smote the first borne of Egypt: both of man and beast.

9 Hee hath sent tokens & wonders into the middest of thee, O thou land of Egypt: vpon Pharaoh and all his seruants.

10 He smote diuers nations: and slewe mightie kings.

11 Sehon king of the Amorites, and Og the king of Basan: and all the kingdomes of Chanaan.

12 And gaue their lande to bee an heritage: euen an heritage vnto Israel his people.

13 Thy name, O Lorde, endureth for euer: so doeth thy memoriall, O Lord, from one generation to another. 138. 2. ℣ 138. 2.

14 For the Lord will auenge his people: and bee gratious vnto his seruants.

15 As for the images of the heathen, they are but siluer and gold: the worke of mens handes.

16 They haue mouthes, and speake not: eyes haue they, but they see not.

17 They haue eares, and yet they heare not: neyther is there any breath in their mouthes.

18 They that make them, are like vnto them: and so are all they that put their trust in them.

19 Prayse the Lord ye house of Israel: praise the Lorde yee house of Aaron.

20 Praise the Lord ye house of Leui: ye that feare the Lord, praise the Lord.

21 Praysed be the Lord out of Sion: which dwelleth at Hierusalem.

Confitemini. Psal. 136.

Euening Prayer.

O Giue thankes vnto the Lorde, for hee is gracious: and his mercie endureth for euer.

2 O giue thankes vnto the God of all gods: for his mercie endureth for euer.

3 O thanke the Lorde of all lords: for his mercie endureth

endureth for euer.

Which onely doeth great wonders: for his mercie endureth for euer. 4

Which by his excellent wisedome made the heauens: for his mercie endureth for euer. 5

Which layd out the earth aboue the waters: for his mercie endureth for euer. 6

Which hath made great lights: for his mercie endureth for euer. 7

The Sunne to rule y day: for his mercie endureth for euer. 8

The Moone and the starres to gouerne the night: for his mercie endureth for euer. 9

Which smote Egypt with their first borne: for his mercie endureth for euer. 10

And brought out Israel from among them: for his mercie endureth for euer. 11

With a mightie hande & stretched out arme: for his mercie endureth for euer. 12

Which diuided the red sea into two partes: for his mercie endureth for euer. 13

And made Israel to goe through the middest of it: for his mercie endureth for euer. 14

But as for Pharao and his hoste, he ouerthrewe them in the red Sea: for his mercie endureth for euer. 15

Which ledde his people through the wildernesse: for his mercie endureth for euer. 16

Which smote great kings: for his mercie endureth for euer. 17

Yea, and slewe mightie kings: for his mercie endureth for euer. 18

Sehon king of the Amorites: for his mercie endureth for euer. 19

And Og the king of Basan: for his mercie endureth for euer. 20

And gaue away their land for an heritage: for his mercie endureth for euer. 21

Euen for an heritage vnto Israel his seruant: for his mercie endureth for euer. 22

Which

23 Which remembred vs when we were in trouble: for his mercie endureth for euer.
24 And hath deliuered vs from our enemies: for his mercie endureth for euer.
25 Which giueth foode to all flesh: for his mercie endureth for euer.
26 O giue thankes vnto the God of heauen: for his mercie endureth for euer.
27 O giue thankes vnto the Lord of Lordes: for his mercie endureth for euer.

Super flumina. Psal. 137.

BY the waters of Babylon we sate downe and wept: when we remembred (thee) O Sion.
2 As for our harpes, we hanged them vp: vpon the trees that are therein.
3 For they that ledde vs away captiue, required of vs then a song and melodie in our heauinesse: sing vs one of the songs of Sion.
4 Howe shall we sing the Lordes song: in a strange land?
5 If I forget thee, O Hierusalem: let my right hande forget her cunning.
6 If I do not remember thee, let my tongue cleaue to ẏ roofe of my mouth: yea, if I preferre not Hierusalem in my mirth.
7 Remember the children of Edom, O Lorde, in the day of Hierusalem: howe they saide, Downe with it, downe with it, euen to the ground.
8 O daughter of Babylon, wasted with miserie: yea, happie shall he be that rewardeth thee as thou hast serued vs.
9 Blessed shall he bee that taketh thy children: and throweth them against the stones.

Confitebor tibi. Psal. 138.

I will giue thanks vnto thee, O Lord, with my whole heart: euen before the gods will I sing praise vnto thee. ℣ 33.1
2 I will worshippe toward thy holy temple, and praise thy name, because of thy louing kindenesse and truth: for thou hast magnified thy name, and thy word aboue all things.
3 When I called vpon thee, thou heardest mee: and enduedst my soule with much strength.

All

All the kings of the earth shall prayse thee, O Lorde: for 4
they have heard the words of thy mouth.

Yea, they shall sing in the wayes of the Lorde: that great 5
is the glorie of the Lorde.

For though the Lord be high, yet hath he respect vnto the 6
lowly: as for the proude, he beholdeth them a farre off.

Though I walke in the middest of trouble, yet shalt thou 7
refresh me: thou shalt stretch forth thine hande vpon the furiousnesse of mine enemies, & thy right hand shall saue me. ℣ 108. 13 ℣ & 116. 4. 8 & 56. 13.

The Lorde shall make good his louing kindnesse toward 8
me: yea, thy mercie, O Lorde, endureth for euer, despise not then the workes of thine owne hands. ℣ Iob 23. 14.

Domine, probasti. Psal. 139.



LOrd, thou hast searched me out, & knowen me: thou knowest my downe sitting, and mine vprising, thou vnderstandest my thoughts long before. Morning prayer. ℣ 33. 13. ℣ 2 Esdr. 6. 30. & Ecclus. 23. 28.

Thou art about my path, and about my bed: and spyest out all my wayes. 2

For lo, there is not a word in my tongue: but thou, O Lord, knowest it altogether. 3

Thou hast fashioned me behinde and before: and laid thine hand vpon me. 4

Such knowledge is too wonderfull and excellent for mee: I can not attaine vnto it. 5

whither shall I go then from thy spirite: or whither shall I goe then from thy presence: 6

If I clime vp into heauen, thou art there: if I goe downe to hell, thou art there also. 7 ℣ Iob. 14. 21. 22. 16.

If I take the wings of the morning: and remaine in the vttermost parts of the sea. 8

Euen there also shall thy hande leade me: and thy right hande shall holde me. 9

If I say, peraduenture the darknesse shall couer mee: then shall my night be turned to day. 10

Yea,

11 Yea, the darkeneſſe is no darkeneſſe with thee, but the night is as cleare as the day: the darkeneſſe & light (to thee) are both alike.

12 For my reines are thine: thou haſt couered me in my mothers wombe.

13 I will giue thankes vnto thee, for I am fearefully & wonderfully made: marueilous are thy workes, and that my ſoule knoweth right well.

14 My bones are not hid from thee: though I be made ſecretly, and faſhioned beneath in the earth.

15 Thine eyes did ſee my ſubſtance, yet being vnperfect: and in thy booke were all my members written.

16 Which day by day were faſhioned: when as yet there was none of them.

17 Howe deare are thy counſailes vnto me, O God: O howe great is the ſumme of them? 50 140 7

18 If I tell them, they are moe in number then the ſande: when I wake vp, I am preſent with thee.

19 Wilt not thou ſlay the wicked, O God: depart from me ye bloodthirſtie men.

20 For they ſpeake vnrighteouſly againſt thee: and thine enemies take thy name in vaine.

21 Doe not I hate them, O Lord, that hate thee: and am not I grieued with thoſe that riſe vp againſt thee? Pſal. 119. 158.

22 Yea, I hate them right ſore: euen as though they were mine enemies.

23 Try me, O God, and ſeeke the grounde of my heart: proue me, and examine my thoughts.

24 Looke well if there be any way of wickedneſſe in me: and leade me in the way euerlaſting.

Eripe me Domine. Pſal. 140

1 Deliuer mee O Lorde from the euill man: and preſerue me from the wicked man. 7 13 119 134

2 Which imagine miſchiefe in their heartes: and ſtirre vp ſtrife all the day long. 55 3 4

3 They haue ſharpened their tongues like a ſerpent: Adders poyſon is vnder their lippes. 6 8 14 7 = 3 2

4 Keepe mee O Lorde from the handes of the vngodly: preſerue

Pſal. 141.

preſerue mee from the wicked men which are purpoſed to ouerthrowe my goings.

The proude haue layde a ſnare for mee, and ſpredde a net abroad with cordes: yea, and ſet trappes in my way. 5 ℣ 119. 85.

I ſaid vnto the Lord, Thou art my God: heare the voyce of my prayers, O Lord. 6

O Lord God, thou ſtrength of my health: thou haſt couered my head in the day of battaile. 7

Let not the vngodly haue his deſire, O Lorde: let not his miſchieuous imagination proſper, leſt they be too proude. 8

Let the miſchiefe of their owne lippes fall vpon the head of them: that compaſſe me about. 141. 10 9

Let hot burning coles fall vpon them: let them bee caſt into the fire, and into the pit, that they neuer riſe vp againe. 10

A man full of wordes, ſhall not proſper vpon the earth: euill ſhall hunt the wicked perſon to ouerthrowe him. 11

Sure I am that the Lorde will auenge the poore: and maintaine the cauſe of the helpeleſſe. 12

The righteous alſo ſhall giue thankes vnto thy name: and the iuſt ſhall continue in thy ſight. 64. 10. 68. 3. 97. 12. 105. 3. 13

Domine clamaui. Pſal. 141. ℣ 37. 31. 32.

LOrde, I call vpon thee, haſte thee vnto me: and conſider my voyce, when I crye vnto thee.

Let my prayer bee ſet foorth in thy ſight as the incenſe: and let the lifting vp of my handes be an euening ſacrifice. 2

Set a watch (O Lorde) before my mouth: and keepe the doore of my lippes. 17. 3 ℣ 141. 2 3

O let not mine heart be inclined to any euill thing: let mee not be occupied in vngodly workes, with the men that worke wickednes, leaſt I eate of ſuch things as pleaſe them. 4

Let the righteous rather ſmite mee friendly: and reproue mee. Eccl. 7. 5 5

But let not their precious balmes breake mine head: yea, I will pray yet againſt their wickedneſſe. 6

Let their iudges bee ouerthrowen in ſtonie places: that they may heare my wordes, for they are ſweete. 7

Our bones lye ſcattered before the pit: like as when one breaketh and heweth wood vpon the earth. 8

9 But mine eyes looke vnto thee, O Lorde God: in thee is my truſt, O caſt not out my ſoule.
10 Keepe mee from the ſnare which they haue layde for mee: and from the trappes of the wicked doers.
11 Let the vngodly fall into their owne nettes together: and let me euer eſcape them.

Voce mea ad dominum. Pſal. 142.

Euening Prayer.

I Cried vnto the Lord with my voyce: yea, euen vnto the Lord did I make my ſupplication.
2 I powred out my complaintes before him: and ſhewed him of my trouble.
3 When my ſpirite was in heauineſſe, thou kneweſt my path: in the way wherein I walked, haue they priuily laide a ſnare for me. Pſ. 119. 143
4 I looked alſo vpon my right hande: and ſawe there was no man that would knowe me.
5 I had no place to flee vnto: and no man cared for my ſoule.
6 I cryed vnto thee, O Lorde, and ſaid: Thou art my hope, and my portion in the land of the liuing.
7 Conſider my complaint: for I am brought very lowe. Pſ. 16. 5. 73. 24. Pſ. 119. 57.
8 O deliuer mee from my perſecutours: for they are too ſtrong for me.
9 Bring my ſoule out of priſon, that I may giue thankes vnto thy name: which thing if thou wilt graunt mee, then ſhall the righteous reſort vnto my company. 143. 11

Domine exaudi. Pſal. 143.

Penitentiall

HEare my prayer, O Lorde, and conſider my deſire: hearken vnto me for thy truth and righteouſnes ſake.
2 And enter not into iudgement with thy ſeruant: for in thy ſight ſhall no man liuing be iuſtified.
3 For the enemie hath perſecuted my ſoule, hee hath ſmitten my life downe to the ground: he hath laide me in the darkeneſſe, as the men that haue bene long dead.
4 Therefore is my ſpirite vexed within mee: and my heart within me is deſolate.
5 Yet doe I remember the time paſt, I muſe vpon all thy workes: yea, I exerciſe my hands in the workes of thy hands. Pſ. 24. 16. Pſ. 49. 3
6 I ſtretch forth my handes vnto thee: my ſoule gaſpeth

vnto

vnto thee as a thirstie land.

Heare mee O Lorde, and that soone, for my spirit waxeth faint: hide not thy face from me, lest I be like vnto them that goe downe into the pit. 7

O let mee heare thy louing kindenesse betimes in the morning, for in thee is my trust: shewe thou me the way that I should walke in, for I lift vp my soule vnto thee. 8

Deliuer me, O Lorde, from mine enemies: for I flee vnto thee to hide me. 9

Teach me to doe the thing that pleaseth thee, for thou art my God: let thy louing spirit leade me forth into the lande of righteousnes. 10

Quicken mee, O Lorde, for thy names sake: and for thy righteousnesse sake bring my soule out of trouble. Psal. 142. 9 11

And of thy goodnes slay mine enemies: and destroy all them that vexe my soule, for I am thy seruant. 12

Benedictus Dominus. Psal. 144.

BLessed be the Lorde my strength: which teacheth my handes to warre, and my fingers to fight. Morning prayer.

My hope and my fortresse, my castle and deliuerer, my defender, in whome I trust: which subdueth my people that is vnder me. 2

Lorde, what is man that thou hast such respect vnto him: or the sonne of man that thou so regardest him? Iob. 7. 17. 18. Psal. 8. 4. 3

Man is like a thing of nought: his time passeth away like a shadowe. 4

Bowe thy heauens, O Lord, and come downe: touch the mountaines, and they shall smoke. 5

Cast foorth thy lightning, and teare them: shoote out thine arrowes, and consume them. 6

Send downe thine hand from aboue: deliuer me, and take me out of the great waters, from the hand of strange children. 7

Whose mouth talketh of vanitie: and their right hande is a right hand of wickednes. 8

Iob. 7. 17. what is man that thou shouldst magnifie him & that thou shouldest set
18 thine hart vpon him. 18. And that thou shouldest visit him euery
morninge & trie him euery moment

9 I will sing a newe song vnto thee, O God: and sing prayses vnto thee vpon a ten stringed Lute.

10 Thou hast giuen victorie vnto Kings: and hast deliuered Dauid thy seruant from the perill of the sword.

11 Saue me, and deliuer me from the hande of strange children: whose mouth talketh of vanitie, and their right hand is a right hand of iniquitie.

12 That our sonnes may growe vp as the yong plants: and that our daughters may bee as the polished corners of the temple.

13 That our garners may be full and plenteous with all maner of store: that our sheepe may bring forth thousands, and ten thousands in our streetes.

14 That our oxen may be strong to labour, that there bee no decay: no leading into captiuitie, and no complaining in our streetes.

15 Happie are the people that be in such a case: yea, blessed are the people which haue the Lord for their God.

Exaltabo te Deus. Psal. 145.

I will magnifie thee, O God, my King: and I will prayse thy name for euer and euer.

2 Euery day will I giue thankes vnto thee: and praise thy name for euer and euer. 34. 1. 52. 10. 92. 1. 111. 1. 138. 1.

3 Great is the Lord, and marueilous worthie to bee praised: there is no end of his greatnesse.

4 One generation shall praise thy workes vnto another: and declare thy power.

5 As for me, I will be talking of thy worship: thy glory, thy prayse, and wonderous workes. 8. 8. 77. 12. 105. 2.

6 So that men shall speake of the might of thy marueilous actes: and I will also tell of thy greatnesse.

7 The memoriall of thine abundant kindenes shalbe shewed: and men shall sing of thy righteousnesse. 105. 2. 66. 1.

8 The Lorde is gratious and mercifull: long suffering, and of great goodnes. 8. 117. 2. & 103. 8. 13. 17.

9 The Lorde is louing vnto euery man: and his mercie is ouer all his workes.

10 All thy workes prayse thee, O Lorde: and thy saintes giue

 Psal 145. 146.

giue thankes vnto thee.

They shew ỹ glory of thy kingdome: & talke of thy power. 11

That thy power, thy glory, and mightinesse of thy kingdome: might be knowen vnto men. 12

Thy kingdome is an euerlasting kingdome: and thy dominion endureth throughout all ages. 13

The Lorde vpholdeth all such as fall: and lifteth vp all those that be downe. 14

The eyes of all wayte vpon thee, O Lord: and thou giuest them their meate in due season. 15

Thou openest thine hand: and fillest al things liuing with plenteousnesse. 16

The Lord is righteous in all his wayes: and holy in al his works. 17

The Lord is nigh vnto al them that cal vpon him: yea, all such as cal vpon him faithfully. 85. 9 18

He will fulfill the desire of them that feare him: he also will heare their crie, and will helpe them. Sc 34. 8. 9. & 33. 16. 19

The Lord preserueth al them that loue him: but scattereth abroad al the vngodly. 20

My mouth shal speake the prayse of the Lorde: and let all flesh giue thankes vnto his holy name for euer and euer. 34. 1. 71. 7. 21

Lauda anima mea. Psal. 146.

PRayse the Lord, O my soule, while I liue will I prayse ỹ Lord: yea, as long as I haue any being, I will sing prayses vnto my God. 1

O put not your trust in princes, nor in any childe of man: for there is no helpe in them. 2

For when the breath of man goeth forth, he shall turne againe to his earth: and then all his thoughts perish. Sc 6. 14. 21. 3

Blessed is he that hath the God of Jacob for his help: and whose hope is in the Lord his God. Sc 89. 16. 84. 9. 65. 4. (94. 12. 4

Which made heauen and earth, the sea and all that therin is: which keepeth his promise for euer. 89. 34. 5

Which helpeth them to right that suffer wrong: which feedeth the hungrie. 6

The Lorde looseth men out of prison: the Lorde giueth sight to the blinde. 7

6 The Lorde helpeth them that are fallen: the Lord careth for the righteous.

9 The Lorde careth for the strangers, he defendeth the fatherlesse and widowe: as for the way of the vngodly, hee turneth it vpside downe. ℔ 37 39.

10 The Lorde thy God, O Sion, shall be king for euermore: and throughout all generations.

Laudate Dominum. Psal. 147.

Euening prayer.

PRayse the Lorde, for it is a good thing to sing prayses vnto our God: yea, a ioyfull and pleasant thing it is to be thankfull.

2 The Lord doeth builde vp Hierusalem: and gather together the outcastes of Israel.

3 He healeth those that are broken in heart: & giueth medicine to heale their sicknesse. ℔ 41 4.

4 Hee telleth the number of the starres: and calleth them all by their names.

5 Great is our Lorde, and great is his power: yea, and his wisdome is infinite.

6 The Lorde setteth vp the meeke: and bringeth the vngodly downe to the ground.

7 O sing vnto the Lorde with thankesgiuing: sing prayses vpon the harpe vnto our God.

8 Which couereth the heauen with cloudes, and prepareth rayne for the earth: and maketh the grasse to growe vpō the mountaines, and herbe for the vse of men.

9 Which giueth fodder vnto the cattell: and feedeth the yong rauens that call vpon him.

10 He hath no pleasure in the strength of an horse: neither delighteth he in any mans legs.

11 But the Lords delight is in them that feare him: and put their trust in his mercie.

12 Prayse the Lord, O Hierusalem: prayse thy God, O Sion.

13 For he hath made fast the barres of thy gates: and hath blessed

nowre of wheate.

He sendeth forth his commaundement vpon earth: and 15

He giueth snowe like wooll: and 16

He casteth forth his 17

He sendeth out his 18. & 3. verse & 107. 20

He sheweth his worde vnto Jacob: his statutes 19

Hee hath not dealt so with any nation: neither 20

Laudate Dominum.

O Prayse the Lorde of heauen: prayse him in the height. 1

Prayse him all ye angelles of his 2

hoste.

Prayse him Sunne and Moone: prayse him all ye starres 3

and light.

Prayse him all ye heauens: and ye waters that be aboue 4

the heauens.

Let them prayse the name of the Lorde: for he spake 5

worde, and they were made, he commaunded, and they were created.

He hath made them fast for euer and euer: he hath geuen 6

them a lawe which shall not be broken.

Prayse the Lord vpon earth: ye dragons and 7

Fire and haile, snowe and vapours: winde and storme 8

fulfilling his worde.

Mountaines and all hilles: fruitefull trees and all 9

Beastes and all cattell: wormes and feathered fowles. 10

Kinges of the earth, and all people: princes, and all iudges 11

of the world.

Yong men and maidens, olde men and children, prayse the 12

name of the Lord: for his name onely is excellent, & his praise aboue heauen and earth.

13 Yee shall exalt the house of your people, and your heritage shall
all the kindreds of the earth be glad, because the people that
feareth him.

O Sing vnto the Lorde a newe song: let the congregation
of saintes praise him.

2 Let Israel reioyce in him that made him: and let the
children of Sion be ioyfull in their king.

3 Let them praise his name in the dance: let them sing prai-
ses vnto him with Timbrel and harpe.

4 For the Lorde hath pleasure in his people: and helpeth the
meeke hearted.

5 Let the saintes bee ioyfull with glorie: let them reioyce in
their beddes.

6 Let the prayses of God bee in their mouth: and a two ed-
ged sworde in their hands.

7 To be auenged of the heathen: and to rebuke the people.

8 To binde their kinges in cheynes: and their nobles with
linkes of yron.

9 That they may be auenged of them, as it is written: such
honour haue all his saintes.

Laudate Dominum: Psal. 150.

O Praise God in his holinesse: praise him in the firmament
of his power.

2 Praise him in his noble actes: praise him according to
his excellent greatnesse.

3 Praise him in the sound of the Trumpet: praise him vpon
the Lute and harpe.

4 Praise him in the Cymbelles and dances: praise him vpon
the stringes and pipe.

5 Praise him vpon the well tuned Cymbelles: praise him
vpon the loude Cymbales.

6 Let euery thing that hath breath, praise the Lord.

FINIS.

Certaine godly prayers to be

vsed for sundry purposes.

O Almightie God our heauenly father, I cry
[illegible] and knowledge, that I am [illegible]
and a wretched sinner, and haue manifold
wayes most grieuously transgressed thy most
godly commaundements, through wicked
thoughts, vngodly lustes, sinfull woordes
and deedes, committed all my whole life. In sinne am I
borne and conceiued, and there is no goodnesse in mee, in as
much as if thou shouldest enter into thy narowe iudgement
with me, iudging me according vnto the same, I were vnable
able to suffer and abide it, but must needes perish and be damned
ned for euer: So litle helpe, comfort, or succour is there ey-
ther in mee, or in any other creature. Onely this is my com-
fort (O heauenly Father) that thou diddest not spare thy only
deare beloued Sonne, but diddest giue him vp vnto the most
bitter, and most vile and slaunderous death of the crosse for
me, that hee might so pay the ransome for my sinnes, satisfie
thy iudgement, still and pacifie thy wrath, reconcile mee a-
gaine vnto thee, and purchase me thy grace and fauour, and
euerlasting life. Wherefore, through the merite of his
most bitter death and passion, and through his guiltles
bloodshedding, I beseech thee, O heauenly father, that
thou wilt vouchsafe to bee gratious and mercifull vnto mee,
to forgiue and pardon mee of all my sinnes, to sygnifie my
heart with thy holy Spirite, to renue, confirme, and streng-
then me with a right and a perfect faith, and to inflame mee in
loue towarde thee and my neighbour, that I may hence-
forth with a willing and glad heart, walke as it becommeth
mee in thy most godly commaundementes, and so glorifie and
prayse thee euerlastingly. And also that I may with a free
conscience & quiet heart, in all maner of temptations, affec-
ons, or necessities, and euen in the very pangs of death, crye
boldely and mertily vnto thee, and saye, I beleeue in God the father
almightie, maker of heauen and earth, and in Iesus Christ, &c. But, O Lorde
God

God heauenly father, to comforte my seife in affliction and temptation with these articles of the Christian fayth, it is not in my power, for fayth is thy gifte: for as much as thou wilt be prayed vnto, and called vpon for it, I come vnto thee, to pray thee [illegible] for Iesus Christ our Sauiour sake, [illegible] which art in heauen, [illegible].

A prayer to be said in the Morning.

MErciefull Lord God heauenly father, I render my moste high laudes, prayse, and thankes vnto thee, that thou hast preserued me both this night, and all the time and dayes of my life hytherto, vnder thy protection, and hast suffered me to liue vntil this present houre. And I beseech thee heauenly father that thou wilt vouchsafe to receiue me this day, and the residue of my whole life, from henceforth vnder thy tuition, ruling and gouerning mee with thy holie spirite, that all manner of darkenesse, of misbeliefe, infidelitie, and of carnall lustes and affections, may bee vtterly chased and driuen out of my heart, and that I may bee iustified and saued, both body and soule through a right and perfect fayth, to walke in the light of thy moste godly trueth, to thy glorie and prayse, and to the profit and furtherance of my neighbour, through Iesus Christ our Lord and Sauiour. Amen.

Another prayer for the Morning.

ALmightie and most gracious GOD, we hartily thanke thee for the quiete sleepe and comfortable rest which thou hast giuen vs this night: and for as much as thou hast commaunded by thy holy word that no man shoulde be idle, but al occupied in godly and vertuous exercises, euery man according to his calling: wee most humbly beseeche thee that thyne eyes may attende vpon vs, dayly

dayly defende vs, cherishe, comfort, and gouerne vs, and all our consayles, studies, and labours, in such sorte, that wee may spende and bestowe this day according to thy most holie will, without the hurting of our neighbours, and that wee may diligently and warelie eschew and auoyde all things that shoulde displease thee, set thee alwayes before our eyes, liue in thy feare, working that which may be found acceptable before thy diuine Maiestie, through Jesus Christ our Lord. Amen.

A prayer for the Euening.

MOst mightie Lord our father, and God merciefull, full of pitie and compassion, we acknowledge & confesse, that we be not worthy to lift vp our eyes to heauen, much lesse to present our selues before thy maiestie, with confidence that thou wilt heare our prayers, and graunt our requestes, if we consider our own deseruings. For our consciences doe accuse vs, and our sinnes witnesse against vs, & wee know that thou art an vpright iudge, which dost not iustifie the sinners and wicked men, but punishest the faultes of all such as transgresse thy commaundementes. Yet most merciefull father, sith it hath pleased thee to commaunde vs to call on thee in all our troubles and aduersities, promising euen then to helpe vs, when wee feele our selues (as it were) swallowed vp of death and desperation: wee vtterly renounce all worldly confidence, and flee to thy soueraigne bountie, as our onely stay and refuge, beseeching thee not to call to remembraunce our manifolde sinnes and wickednesse, whereby we continually prouoke thy wrath and indignation against vs, neither our negligence and vnkindenesse, which haue neyther worthilie esteemed, nor in our liues sufficientlie expressed the sweete comfort of thy Gospell reueyled vnto vs, but rather to accept the obedience and death of thy sonne Jesus Christ, who by offering vp his body in Sacrifice once for all, hath made sufficient recompence for all our sinnes. Haue mercie therefore vpon vs, O Lorde, and forgiue vs our offences. Teache vs by thine holy spirit, that wee may rightly weigh them, and earnestly repent for the same:

same: and so much the rather, O Lord, because that the reprobate, and such as thou hast forsaken, cannot prayse thee, nor call vpon thy name: but the repenting heart, the sorowfull mynde, the conscience oppressed, hungering and thyrsting for thy grace shall euer set forth thy prayse and glorie. And albeit we be but wormes and dust, yet thou art our creator, and we be the worke of thy hands: yea thou art our father, and we thy children: thou art our shepheard, and we thy flock: thou art our redeemer, and we the people whome thou hast bought: thou art our God, and we thine inheritance. Correct vs not therefore in thine anger, O Lord, neither according to our deserts punish vs, but mercifully chastise vs with a fatherly affection, that all the worlde may knowe that at what time soeuer a sinner doeth repent him of his sinne, from the bottome of his heart, thou wilt put away his wickednes out of thy remembrance, as thou hast promised by thine holy Prophet.

Finallie, for as much as it hath pleased thee to make the night for man to rest in, as thou hast ordeyned him the day to trauayle: Graunt, O deare Father, that wee may so take our bodilie rest, that our soules may continuallie watche for the time that our Lorde Jesus Christ shall appeare for our deliuerance out of this mortall life, and in the meane season, that wee, not ouercome by any fantasies, dreames, or other temptations, may fully set our mindes vpon thee, loue thee, feare thee, and rest in thee: Furthermore, that our sleepe bee not excessiue or ouermuch, after the insatiable desires of our flesh: but onely sufficient to content our weake nature, that wee may bee the better disposed to liue in all godlie conuersation, to the glory of thine holy name, and profit of our brethren. Amen.

A most necessarie prayer.

O Lorde Jesus Christ, which art the true sunne of the worlde, euermore arysing, and neuer going downe, which by thy most holesome appearing and sight, doest bring forth, preserue, nourish, and refresh all things, as well that are in heauen, as also that are

on

on earth, wee beseech thee mercifully and fauourably to shine into our hearts, that the night and darkenesse of sinnes, and the mists of errours on euery side driuen away, thou brightly shining within our hearts, we may all our life space go without any stumbling or offence, and may decently and seemely walke (as in the day time) beeing pure and cleane from the workes of darkenesse, and abounding in all good workes which God hath prepared for vs to walke in, which with the father and with the holy Ghost liuest and reignest for euer and euer. Amen.

The prayer of Manasseh King of the Iewes.

O Lorde almightie, God of our fathers, Abraham, Isaac and Jacob, and of their righteous seede, which hast made heauen and earth with all their ornament, which hast bound the sea by the word of thy commandement, which hast shut vp the deepe and sealed it by thy terrible and glorious name, whom all doe feare and tremble before thy power: for the maiestie of thy glory cannot be borne, and thine angry threatning toward sinners is importable, but thy merciful promise is vnmeasurable and vnsearchable. For thou art the most high Lorde, of great compassion, long suffering, and most mercifull, and repentest for mans miseries. Thou, O Lorde, according to thy great goodnesse hast promised [a] repentaunce and forgiuenesse to them that sinne against thee, and for thine infinite mercies hast appointed repentaunce vnto sinners that they may bee saued. Thou therefore, O Lorde, that art the God of the iust, hast not appointed repentaunce to the iust, as to Abraham, and Isaac and Jacob, which haue not [b] sinned against thee, but thou hast appointed repentance vnto mee that am a sinner: for I haue sinned aboue the nomber of the sande of the sea. My transgressions, O Lord, are multiplyed: my transgressions are exceeding many: and I am not worthy to behold and see the height of the heauens for the multitude of mine vnrighteousnes. I am bowed downe with many yron bandes, that I cannot

a Thou hast promised that repentance shall be the way for them to returne to thee.

b He speaketh this in comparison of him selfe and those holy fathers which haue their commendation in the scriptures, so that in respect of him selfe he calleth their sinnes nothing, but attributeth vnto them righteousnesse.

cannot lift vp mine head, neyther haue any releale. For I haue prouoked thy Wrath and done euill before thee. I did not thy will, neither kept I thy commandements. I haue set vp abominations and haue multiplied offences. Now therefore I bowe the knee of mine heart, beseeching thee of grace. I haue sinned, O Lord, I haue sinned, and I acknowledge my transgressions: but I humbly beseech thee, forgiue me: O Lorde, forgiue me, & destroy me not with my transgressions. Be not angry with mee for euer by reseruing euill for me, neyther condemne mee into the lower partes of ꝑ earth. For thou art the God, euen the God of them that repent: and in mee thou wilt shewe all thy goodnesse: for thou wilt saue me that am vnworthie, according to thy great mercie: therefore I wil prayse thee for euer all the dayes of my life. For all the power of the heauens prayse thee, and thine is the glory for euer and euer, Amen.

A prayer conteining the duetie of euery true Christian.

O Most mightie God, mercifull and louing Father, I wretched sinner come vnto thee in the name of thy dearely beloued Sonne Jesus Christ my onely Sauiour and redeemer: and most humbly beseeche thee for his sake to bee mercifull vnto me, and to cast all my sinnes out of thy sight & remembrance, through the merites of his bloodie death and passion.

Powre vpon mee (O Lord) thy holy spirit of wisdome and grace: Gouerne and leade me by thy holy Worde, that it may be a lanterne vnto my feete, and a light vnto my steps. Shew thy mercy vpon me, and so lighten the naturall blindenes and darkenesse of my heart through thy grace, that I may dayly be renewed by the same spirite and grace: By the which (O Lord) purge the grossenes of my hearing and vnderstanding, that I may profitably reade, heare, and vnderstand thy Word and heauenly will, beleeue, and practise the same in my life

and

and consolation, and euermore holde fast that blessed hope of euerlasting life.

Mortifie and kill all vice in mee, that my life may expresse my faith in thee: mercifully heare the humble suite of thy seruant, and graunt mee thy peace all my dayes: Graciously pardon mine infirmities, and defend mee in all dangers of bodie, goods & name: but most chiefly my soule against all assaults, temptations, accusations, subtill bayts & sleights of that olde enemie of mankinde Satan that roaring lyon, euer seeking whom he may deuoure.

And here (O Lord) I prostrate, with most humble minde craue of thy diuine maiestie, to be mercifull vnto the vniuersal Church of thy sonne Christ: and especially according to my bounden duetie, beseech thee for his sake to blesse, saue, and defende the principall member thereof, thy seruant our most deare and soueraigne Ladie Queene Elizabeth, encrease in her Royall heart true faith, godly zeale, and loue of the same: And graunt her victorie ouer all her enemies, a long, prosperous, and honourable life vpon earth, a blessed ende, and life euerlasting.

Moreouer, O Lorde, graunt vnto her Maiesties most honourable Counsellours, and euery other member of this thy Church of England, that they and we in our seuerall callinges, may truely, and godly serue thee: Plant in our hearts true feare and honour of thy name, obedience to our Prince, and loue to our neighbours: Encrease in vs true faith and religion: Replenish our mindes with all goodnes, and of thy great mercie keepe vs in the same til the ende of our liues: Giue vnto vs a godly zeale in prayer, true humilitie in prosperitie, perfect patience in aduersitie, and continuall ioy in the holy Ghost.

And lastly I commende vnto thy Fatherly protection all that thou hast giuen me, as wife, children, and seruants: Aide me O Lord, that I may gouerne, nourish, & bring them vp in thy feare & seruice. And for as much as in this World I must alwayes be at warre and strife, not with one sort of enemies, but with an infinite number, not onely with flesh and blood,

but



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most excellent Maiestie.

Cum priuilegio Regiæ
Maiestatis.